

# Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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Written for the LIGHT OF TRUTH.

## THE INDEPENDENT CONFLICT.

SAMUEL H. TERRY.

It needs but little prescience to foresee that in the near future Spiritualism is to have a bitter contest with the Materialism of the scientists.

Prof. Tyndal never uttered truer words than when, in one of his lectures years ago, he said: "A great theory has never been accepted without opposition."

All have to fight their way through conflict to victory. Manifestly this has been found true of Modern Spiritualism. Not only have its theories been derided and opposed, but even its well-established facts of phenomena have been denied as improbable without investigation by men claiming to be scientific investigators; who as such should be open to inquire into the truth of and cause for all phenomena testified to by credible evidence. It is doubly difficult to convince men of the verity of phenomena when they persistently shut their eyes and ears.

The scientific Materialists have gone along in a peaceful way—if not exactly hand in hand—these many years with the theologians, mainly because each revolved in a distinctly different orbit, and there was rarely any crossing of each other's paths.

The former were quite content to have the latter believe whatever they chose about a future state of existence, for man and its important realities inasmuch as they could bring forward no facts to prove their belief, except the misty traditions of eighteen hundred or more years ago. These were to the scientists only ideal fancies, akin to ghost stories, that no more conflicted with their materialistic conclusions than the stories in the "Arabian Nights."

Some might go so far in their sympathies for personal friends among the theologians as to admit there might be a future state of existence for man, but at present they find no satisfactory evidence of it, and are pleased to call themselves Agnostics. Others, however, refuse to concede this much, affirming that scientific research has conclusively shown that what is known as life is but a peculiar combination of molecules of matter, out of which, in these varied combinations, the phenomena incident to vital action are evolved. And that mind in like manner is but the molecular energy of the gray matter of the brain as it is influenced to a sort of automatic action by other matter inside or outside of the body. Hence when this special molecular combination, in the recent words of a prominent scientist, "becomes out of harmony with surrounding matter," it falls apart and there is an end—not of the molecules—but of this special combination which has been known as a living man.

Now, it is quite apparent that a fair degree of peace may be mentioned between both these classes of scientists and the theologians; so that a man might hold with the former and his wife with the latter without strife. Not caring to contend with her on the lack of evidence to sustain her belief he would listen to her arguments very much as he would listen to his little son's proofs of Santa Claus' existence because he brought him nice Christmas presents.

While on the other hand the wife would be measurably content in praying for her husband's conversion to her faith, and in the hope that he would some day be brought to believe what she held dear.

But it is quite different with Modern Spiritualism. It has a more aggressive belief, and says to the materialistic scientists, "We are prepared to meet you on your own ground and prove to you that 'death does not end all.' This proof lies not in old traditions of eighteen hundred years ago, though it is in the line of them, but it is in veritable facts of phenomena as capable of repeated proof as most of the material phenomena on which your own conclusions in scientific matters are based." It will readily be seen that an "irrepressible conflict" must ensue when such substantial facts are reared in the pathway of any materialistic theory which seems to be moving with irresistible force. Some thirty years ago this poignant problem went the rounds of our newspapers seeking a solution, "What would be the result if an object moving with irresistible force should meet with an immovable obstacle?" A young friend of mine said, "It must result in the annihilation of both;" but it seemed to me the result would be to prove that either the moving object was not irresistible or the obstacle not immovable.

A somewhat similar problem might be framed from the moving force of scientific Materialism and the opposing object which spirit phenomena has set up to stop it.

"Facts are stubborn things." All speculations, conclusions, hypotheses, and theories, however plausible, or with whatsoever tenacity held, must yield to and conform themselves to facts. There is no getting around or over them. Unfortunately the Spiritualists themselves have not always been able to explain the occasional anomalies in the presentation of these facts. They are new to us, and the precise conditions for their manifestation only partially understood, hence they could not always be supplied. We have been in regard to spirit phenomena somewhat in the position of a man who is inventing some complicated and delicate machine to be worked by electricity, which power he as yet knows but little

about. One day his machine works all right, but the next day when he brings his friends together to see it in operation he can not make it go. A day later, though no known change has been made, it works well enough; then later it fails again. One by one, however, the difficulties are overcome, till finally it is a success and always under his control. Now it is getting to be somewhat so with spirit phenomena, with this one great difference. The motive power producing the spirit phenomena is not and can not be under human control. We have to wait patiently upon the disposition of the spirits to manifest themselves, and in their influence on the mediums.

But enough is now certainly known of conditions and dispositions to make it quite certain that any one who will patiently and earnestly investigate, conforming to the not unreasonable requirements of the spirits—as are necessary to their full and free action, when they are in the seance room, can obtain all that is needful to a full conviction, even of the most incredulous.

It is not to be doubted that many whose ideas have become materialistic through scientific influence would gladly have it proven to them that man lives in some future condition after the death of his body; for there is a natural longing for a meeting in some brighter clime with those we have loved here and who have passed from our mortal sight by the death of the body. It is such as these among the scientists, no doubt, who in recent years have shown a disposition to investigate spirit phenomena. And I can but believe that the time is ripe for a general onward march of the spiritualistic forces. Let the opposing barrier of incredulity be but once thoroughly pierced and a few more scientific thinkers brought to see and feel the real truths of Spiritualism, and our cause would sweep over the deserts of Materialism like the sparkling streams of irrigation from some vast inland waters; bringing in their flow a great wealth of joy and happiness to millions who have hitherto despaired of ever again meeting the dear ones they have loved and lost.

But we must not expect this desirable consummation can be reached in a day. We must gird ourselves for the conflict. That is, every Spiritualist should inform himself so thoroughly of the conditions required by the spirits for their manifestations that when he invites an unbelieving friend to a seance-room to witness any special phenomena he should be able beforehand to tell him what is required of himself as an aid to the manifestations; and to properly account for any failure that may occur.

He should, too, strive to learn enough about the laws of physics that he can explain, every thing consistently with those laws, when to his unbelieving friend they seem repugnant to them.

Does my reader say, "This is expecting too much from the ordinary Spiritualist?"

I think not. A little consideration will show the spirits do not require many conditions. They can often manifest under the most unfavorable ones, but manifest better with favorable ones.

So, too, the physical laws involved in these manifestations are not so many nor so recondite that they can not be mastered by persons of ordinary intelligence.

There is not room to detail either of these here. With the favor of the LIGHT OF TRUTH I shall have something special to say in the near future on both subjects if life and health be spared me.

Written for the LIGHT OF TRUTH.

## WITCHCRAFT.

LYMAN C. HOWE.

How many who lightly refer to witchcraft ever seriously consider what it has been in the history of Christian nations? Who contemplates the horrors and cruelties, the freezing madness of the people demoralized by the cruel crazy superstition?

Spiritualists often refer to it as one of the initiatory steps in opening the gates between the two worlds; but, while some cases may have been thus implicated, the great body of the monstrous work was a specific manifestation of theologians' abomination and religious despotism. Its origin was far back in the dim dawn of the world's mental morning. Implicit faith in the Bible as the standard of all doctrine and authority has fostered it, in company with many other superstitions, and given it a sanction and influence in the world's civilization that would be amazing if we could forget the cause.

Belief in the infallibility of the Bible necessarily demoralizes reason and paralyzes the best feelings whenever they are against any of its teachings. The assumption that an infinitely good God can do infinitely bad things without any contradiction of character, has reconciled otherwise good men and women to the most monstrous crimes and cruelties whenever they believed God and the interest of religion required them. The most cold-blooded murders ever committed have had the approval of a good Christian conscience, and the most tender hearts have looked on with approval unmoved by the cries of agony and despair. Why should they not, since the reigning theology represents the saints in exultant beatitude while cognizant of the infinite misery of lost souls? The belief in a personal devil—who must exist, if at all, by the consent of God—has been a source of a great variety of superstitions and incalculable misery.

If witchcraft did not originate in that belief, it has at least been fostered by it; and since the beginning of the Christian Era all cases have been directly or indirectly referred to his Satanic Majesty. It is within my memory that a "league with the devil" was seriously believed to be possible, and all magic art was thus explained. A relic of the same superstition still obtains among the ignorant in many places, and as long as the barbarous doctrines of Calvinistic theology persist it may be expected to continue. To day this superstition is successfully used to frighten the ignorant and protect the Church against the enlightened reason and natural revelations of Spiritualism. The same devices have been used in one way and another against the progress of knowledge—which is always dangerous to creeds and dogmas—from the dawn of Christianity to the present time. Gerbert, of France, who became Sylvester II., after his elevation to the pontificate about the close of the tenth century, was one of the greatest and wisest of men; and did more than any other man to break the spell and disperse the gloom of the Dark Ages. As bigotry dreads the light it naturally inspires its slaves to attack with malicious spirit every wise benefactor of his race. If they can not reach the offender in life they follow his memory with vilifications after his death. Gerbert's efforts to awaken the world from the intellectual stupor and moral eclipse imposed by superstition aroused the monks to resent his goodness and wisdom, by circulating the story that he had bargained with Satan for his soul after death to secure his help to obtain the throne of St. Peter! Of course, such a story was readily believed by the ignorant dupes of the wily monks, and the great name of Sylvester II. was shadowed with infamy. To be wise and good was to be regarded as a dangerous character whose wisdom was obtained by a league with the devil.

Roger Bacon in the thirteenth century was charged with witchcraft on account of his discoveries in optics and chemistry, notwithstanding he did all he could to make his knowledge a common possession to be shared by all who would try to learn. "He could not escape a papal denunciation and two long imprisonments." (Upham.)

Everywhere and always the degree of dictatorial authority in religion is an index of the amount of moral madness, intellectual prostitution, and insane cruelty that preside over human destiny within the sphere of its influence. Catholicism as a religion has many good points as well as glaring absurdities; but as a system of theology and organized discipline of faith it is the climax of diabolism. Protestantism inherits much of the arbitrary cruelty of the "Mother Church," and both draw largely from the poison sap of the old superstitions canonized as "the word of God." "I suffer not a witch to live" is a murderous edict that came down the centuries with a bloody trail amid fire and smoke, wailings of agony and despair, and the exultant smile of grim monsters made worse than savages by the moral debauchery of perverted religious enthusiasm.

Written for the LIGHT OF TRUTH.

## Thanksgiving Day vs. Thanksgiving.

E. W. GOULD.

Among the many reforms Spiritualists are pledged to correct, both social and moral, that of inconsistency should not be lost sight of. If it can be shown that any custom is expensive and unnecessary, and results in no general good, to the nation, although not particularly or directly pernicious it comes within that class of reforms that Spiritualists and all other social reformers should consider.

It is from this standpoint I propose to discuss what has now become a national holiday, a day of public thanksgiving. As it is yet fresh in our minds and the effects of the gormandizing and dissipation has scarcely worn from the countenances of the few that have been enabled to participate in the festivities, which is really about the only evidence to a very large majority of the people that they have anything to be particularly thankful for.

Perhaps there is no day in the calendar that is so little understood as this one of Thanksgiving. In the West and South it is generally accepted as an emanation from the New England States. A paritential idea of a religious character to be observed or rejected at one's option. Nothing can be further from the truth. Thanksgiving Day is as old as the history of the human race, and has been celebrated from the remotest antiquity, on all occasions, and from the greatest variety of causes.

Plutarch writes of an emperor who, after his return to Rome from a disastrous campaign and defeat, conceded the facts and proclaimed a thanksgiving, on the ground that it would afford the people a pleasant pastime, which was duly observed.

The Old Testament contains many accounts of thanksgiving ceremonies on a great variety of occasions and numerous pretences, many of which seem at this late day anything but occasions for thanksgiving. Under the Jewish dispensation thanksgiving was observed as the "Feast of the Tabernacles."

Long before Thanksgiving was observed in New England it was a popular institution in old England. In 1621, according to "Bradford's His-

tory," Thanksgiving was observed by the Pilgrims soon after their settlement at Plymouth. And while there was dissipation and much carousing with the Indian chiefs, who were invited guests on these occasions there was not the slightest indication of any religious observances. The first Thanksgiving celebrated in "The Massachusetts Colony" was held in Boston, July 8, 1630. Again in February, 1631. In October of the same year another Thanksgiving was celebrated on the occasion of the safe arrival of Mrs. Winthrop and her children from London.

From 1634 to 1684 there were celebrated in Massachusetts, twenty-one thanksgivings proclaimed by kings, queens, governors, and mayors on diverse occasions, some of which could hardly be attributed to a feeling of gratitude and had no religious significance. Nor did it become national or religious in its character until about the beginning of the present century.

Thanksgiving Day gradually became engrafted into New England customs by associating it with the Puritanical idea of rendering thanks to the Creator, as the only source from which all blessings are derived. As it is from the earth that most blessings come, and the harvest in New England are in the Autumn, the time of celebrating Thanksgiving was naturally fixed upon in the closing months of the year. This annual observance very naturally suggested the reunion of families that had been scattered during the year. The two interests soon blended and the day became hallowed from associations and was rendered sacred to many by the observance of religious ceremonies in the places of their regular worship.

The observance of this anniversary in the West and South arises principally from the fact that the emigration from the East carried with it sufficient influence to popularize the observance of a festive day that had become hallowed to them from early associations.

Christmas and New Year's festivities, coming so near the usual period fixed for Thanksgiving, it was a long time before the people living in this portion of the country were induced to accept this innovation, and when they did it was rather in the spirit of compromise than that of sentiment. The argument that is advanced in support of making this a holiday for the benefit of the working classes, seems a fallacy, as it comes at a season of the year when all classes are, or may be, employed if at all, and is soon followed by the "holiday season," when the inclemency of the weather generally precludes the possibility of out-door labor, and furnishes sufficient opportunities for "re-unions" and for spending all the money this class of people have to spare.

The principal argument, the inconsistent one urged, that of universal thanksgiving for blessings received is evidently a Paritential one, and had its origin in New England during the period when the witches were hung, liberal thought suppressed, and Thomas Paine and his adherents persecuted.

To those who believe in special providences there seems no inconsistency in them offering thanksgiving, either public or in their own closets, to the author of the source from whom they believe they have received special blessings. There is abundant evidence, however, for believing that a very large majority, in every community in America, have no such faith, and to ask them to join in such a ceremony only excites ridicule, and if accepted, encourages hypocrisy and deception.

With hundreds of thousands of idle people at this time, many of them with dependent families, all looking with fearful forebodings to the near future, with our hospitals, asylums, and poor-houses full to overflowing, is there anything more absurd, more hypocritical than to issue proclamations for the observance of a certain day for a general thanksgiving?

The first question that suggests itself to the average thinking mind is, "Well, what have I to be especially thankful for?" I am a mere creature of circumstances. I had no agency in my birth or surroundings. I have moved along with the current of events, doing the best I could, combating the adverse elements, and sympathizing with the more genial, realizing the fact that the least unscrupulous and the more aggressive and over-reaching are the only ones that seem to have cause for especial thanksgiving. While the sin of ingratitude is among the darkest on the calendar, who so unjust and unreasonable as to accuse the deaf, the dumb, the blind, the cripple, the invalid from birth, the suffering poor, and afflicted outcast of society, of ingratitude because they can not respond to the popular sentiment of celebrating a certain day as a day of thanksgiving, when their whole lives have been a struggle for existence.

Now, Mr. Editor, after deducting from the whole list the few that really have cause for thanksgiving, (but seldom acknowledge it) and the salaried officers and employees of the government and such establishments as do not deduct salaries on holidays. What per cent. of the people of the United States do you believe remain to give an honest and hearty response to these annual and wide-spread executive proclamations?

If I may be allowed to guess, I would say that five per cent. would simply cover the whole number left to give thanks. As a consistent, practical people, is there anything to justify continu-

ing this grand national farce called Thanksgiving Day?

Old customs and prejudices, however absurd and inconsistent, are difficult to overcome, especially when associated with pleasant reminiscences. But as a new sect, a new denomination, for reasons before stated, is it too soon for Spiritualists to step to the front and add this inconsistent custom to their catalogue of reforms.

In about three weeks the "holiday seasons" commence, which will afford all an opportunity for giving thanks for all they have to be thankful for.

## A JUBILEE FOR SPIRITUALISM.

Sunday, December 17, 1893.

The board of trustees of the National Spiritualist Association at the first official meeting on November 1st, successfully carried into effect the organization so auspiciously begun in Chicago in September. As their first official act the members of the board appointed Sunday, December 17th, 1893, as a day for a NATIONAL SPIRITUAL JUBILEE, to commemorate the inauguration of the united efforts of the Spiritualists of the United States.

It is their desire, by the exercises of that day to awaken a deep and profound interest in the minds of all Spiritualists in the welfare of the National Association, and at the same time provide for the first donation for its treasury. To that end the board suggests the following program for the day, to be observed by each and every society in the United States:

MORNING.

10 30—Song service.  
11—An address of five minutes by the oldest Spiritualist in the society.

11 5—Response five minutes by one of the children of the society.

11 10—An address of ten minutes by the president or some other officer of the society on the publication of the proceedings of the recent National Convention of Spiritualists in Chicago. This address should be followed by an earnest appeal for pledges by subscription or cash for this important work, emphasizing the fact that no copy is to cost more than twenty five cents and that only a limited number will be printed.

11 30—Exercises by the children, consisting of songs, recitations, readings, etc.

12 30—An appeal for subscriptions or cash donations for the benefit of the National Association; also for books, pamphlets, or magazines of interest for the National Spiritual Library.

1 p. m.—Dinner or lunch, to be followed by toasts and responses.

Toast No. 1—The National Association.

The responses to this toast should not exceed ten minutes in length, and should be written or prepared with much care, as they are to be sent to the National Association for use and suggestion with the privilege of publication, wholly or in part, in the forthcoming book on the exercises of the day.

Toast No. 2—The Progress of Spiritualism.

Toast No. 3—Our Old Workers.

Toast No. 4—The Rochester Knockings.

Toast No. 5—Children of Spiritualists in Spiritualism.

Toast No. 6—The Future of Spiritualism.

Adjournment.

EVENING SESSION.

7 30 Vesper Service—Songs, brief addresses readings, etc.

9 00—Renewal of Appeal for subscriptions and donations to the Treasury of the National Association.

The secretary will keep a corrected program of the exercises of the society, together with a list of names of those contributing to the national fund, both of which shall be forwarded to the National Secretary at Washington, D. C., for publication in a book that will be issued by the National Association, containing an account of the exercises of the day throughout the United States.

In cities, towns, and villages where there are a few families of Spiritualists but no society, their friends are urged to assemble at the residence of one of their number and to carry out the above program so far as they may be able to do. "Thoughts are things," and if all Spiritualists in America will in that way unite in sending to the National Association there kindest and best thoughts a mighty power for good will be engendered which will do much to advance the interests of Spiritualism in all directions.

The name "National Spiritual Jubilee" was given by Quina, the control of Mrs. Richmond, and presents the poem for the children's response to the first address on this day. It is hoped to have a uniform order of exercises on this occasion and to that end the children's address given by "Quina" will be the same throughout the country. The proceedings of the late National Convention will also contain Mrs. Richmond's excellent paper on Spiritualism which she presented to the World's Parliament of Religions, and no Spiritualist can afford to miss such an opportunity as this to obtain the address at so small a cost. The published account of the Religious Parliament will fill several large volumes, while the article of the greatest interest to all the friends of Spiritualism, with other valuable matter, can be obtained at the small sum of twenty-five cents by purchasing the book, "The Proceedings of the National Spiritualists Convention," which it is estimated will comprise not less than one hundred and eighty pages.

Do not forget December 17, 1893, "The National Spiritual Jubilee."



## Our Contributors.

## Glossary of Words Pertaining to Spiritualism.

BY JOHN TUTTLE.

There are many new words introduced by Spiritualism, and old words have been given new meanings. Not a little obscurity has resulted from the new manner in which these are used. The following list, which is by no means exhaustive, contains the most important words, with their legitimate meanings.

**Aura**—Nervous aura, spirit aura. An influence supposed to be thrown out from the nervous system, and to surround every individual as an atmosphere.

**Animal Magnetism**—Another name for mesmerism.

**Christian Science**—The application of this term is peculiar, inasmuch as the matter to which it is applied is not Christian in the received sense of that word, and the methods employed are the very reverse of scientific. It affirms that God is all in all, and man being a part of God, and God being incapable of sickness, there can be no reality in disease or evil of any kind. Consequently Christian Science is a series of denials as well as affirmations. It surreptitiously brings hypnotism to its aid and accepts a good share of Spiritualism. In fact, all that is valuable in Christian Science, in Mind Cure, and Metaphysics, is taken from Spiritualism, and what is not thus taken is of no value.

**Clairvoyance**—Clear seeing. A sensitive state, of all degrees of acuteness, from that where the personality predominates and modifies the perception, to that wherein the mind is independent of the physical body and its surroundings, and is in direct contact with superior intelligences.

**Clairvoyant**—One endowed with the faculty of clairvoyance.

**Clairaudient**—Clear-hearing; the faculty of hearing voices or sounds, independent of the physical ear.

**Charming**—Fascination; mesmerism.

**Demon**—A spirit holding an intermediate place between man and the gods. They were good and evil. The word is wrongly translated in the Bible as Devil, and its use in the New Testament has given the modern meaning, an evil spirit.

**Demoniac**—A human being obsessed by a demon.

**Duaks**—A word first used by A. J. Davis to designate undeveloped, ignorant, and mischievous and evil spirits.

**The Double**—Double presence; the appearance of an individual at a distance from his physical body.

**Ether—Psychic**—A universally diffused medium similar to that of light, in and by means of which psychic influences are propagated. Its existence is proven by the harmony it introduces among the most diverse phenomena. It is superior to the laws of gravitation and physical conditions, and hence all manifestations therein are unamenable to physical laws or forces. Out of it comes life, and hence it has been termed *Psycho-ether* and *Zether*, the life ether.

**Evolution**—The theory that all forms of life on this earth are united by common parentage and development by the accumulation of beneficial changes.

**Fascination**—The same as mesmerism, but undesirable, because suggestive of the influence serpents are supposed to excite over birds, etc.

**Hallucination**—A false perception without any material basis, being formed entirely in the mind.

**Hypnotism**—M. Charcot, who claims to have founded the science of hypnotism, says it is a diseased state of the soul. Prof. Bernheim says it is "a peculiar psychical condition which can be provoked artificially, and which to a varying degree augments suggestibility." Dr. Forel says it is "the idea of suggestion." Dr. Luys says: "It is an experimental, extra-physiological state of the nervous system. All these definitions but repeat each other. It is a strictly normal state, maybe spontaneous or induced, and is the activity of the spiritual being more or less freed from the limitations of the physical body. It is a composite state, and it may be divided into three ascending stages—hypnotic, somnambulant, and clairvoyant. By mesmerism all these stages may be induced, and the mesmeric state is equivalent to the hypnotic."

**Hypnotic**—Subject to hypnotism.

**Hypnotic State**—State induced by hypnotism. It is readily divisible into two stages. In the first the subject is not unconscious, and is controlled by the "dominant idea." The second is a profound state, resembling clairvoyance or trance, in which memory is lost and the mind becomes independent of the operator and of surrounding conditions.

**Hypnotizer**—The operator; one who practices hypnotism.

**Illusion**—A deceptive appearance. Illusion differs from hallucination in always being produced by a real object, which appears differently from what it is, while the latter is entirely a creation of the imagination, without external cause.

**Impersonation**—The control of the medium in such a manner by a spirit as to represent the appearance, character, disease, etc., of that spirit.

**Mesmerism**—A term which has been loosely used, with a wide range of meaning. With Mesmer it meant the influence gained by one person over another by means of passes, dominating the will of the subject.

**Medium**—One who by sensitiveness is able to communicate with departed spirits.

**Physical Medium**—One who receives manifestations in which physical matter is acted on by force beyond his control.

**Psychic Medium**—One receiving communications through the mind or spiritual sensitiveness.

**Mind-Reading**—Reading the thoughts of another by impressibility.

**Matter**—The matrix through and by which force is expressed, and of which all that is known, or can be known, is from the impressions of such force on the senses.

**Materialization**—The appearance of a spirit in

thought, bodily form, differing from an apparition, which is supposed to be intangible.

**Materialization**—The act of a spirit clothing itself with matter. This word is so expressive that it has become of general use, with a wide range of meanings.

**Dematerialization**—The dissolving of a materialized form.

**Materializing Medium**—One whom through these phenomena of materialization occur.

**Metaphysics**—Is similar to Christian Science, differing mainly in dropping the Christian nomenclature. In no sense is it metaphysical except, perhaps, in the obscurity of its affirmations.

**Mind cure**—Is nearly identical with metaphysics, but perhaps gives hypnotism a more conspicuous place. (See Christian Science.)

**Occultism**—The taking possession of a human being by a spirit. In a stronger sense, the dispossessing of the rightful spirit of its body, and using the body as if it were that of the obnoxious spirit. The "Witcha Wonder" was a remarkable instance of obsession by a well-intentioned spirit intelligence.

**Occult**—Mysterious, concealed; as applied to the magic of the past its use in descriptions of modern psychic phenomena is misleading, and it should not be employed.

**Od, or Odyle, Force**—The force Baron Reichenbach thought he discovered in magnets, crystals, etc., of influencing sensitives.

**Pathism**—Healing by the use of hypnotism or mesmerism.

**Psychic Science**—The science of spirit. The term covers the new field of research, in which actual observation after the methods of physical experimentation, takes the place of speculation and metaphysical contention of the old school of psychology.

**Psychic**—One sensitive to psychic influence. A medium must be a psychic, but a psychic may not be a medium. A somnambulist, a mesmeric or hypnotic subject is a psychic, the word covering the whole field of sensitiveness, while a medium is one who has that degree of sensitiveness which can be controlled by spiritual beings.

**Psychic Ether**—An ether similar to light-ether. Pervading all space, which transmits thought by waves, as the light-ether transmits light. (See thought atmosphere.)

**Premonitions**—Impressions of coming events, received by thought-transference from some mortal or spirit.

**Pre-existence**—The belief that the spirit is an eternal creation, and enters the physical body at conception to be clothed in flesh.

**Perceptible**—The psychic or mesmeric subject; the sensitive under experiment.

**Psychometry**—The name given by Prof. J. R. Buchanan to his discovery that sensitives were influenced without direct contact by drugs, minerals, etc., and were able to read the characters of the writers from letters held in the hand or placed on the forehead. This influence has been found to be universal.

**Psychometrist**—One sensitive to such influences.

**Psychography**—Writing, independent of and without mortal contact, impliedly by spiritual beings.

**Phenomena, Objective and Subjective**—Subjective phenomena are such as have no tangible existence, being impressions so vivid they seem realities. The suggestions made by the operator on the hypnotized are examples. Objective are such as have a real existence, outside the mind.

**Reincarnation**—The belief that the spirit passes through successive births until freed from the stains of earth by expiation; an old belief which has been revived and made a fundamental statement in the teachings of Kardec and his followers.

**Receptivity**—A state of mind favorable to impressions, either the result of passiveness, concentration, or intense attention.

**Sensitiveness**—Impressibility; the mental state in which impressions are received from other minds. It may be normal, or induced by fatigue, disease, drugs, or may arise in sleep. It may have all degrees of acuteness, from that in which impressions are difficult to distinguish from the normal thought, to independent clairvoyance. It is a quality belonging to all, varying in degree, and capable of cultivation.

**Sixth Sense**—The capability for spiritual perception; sensitiveness; the state of the hypnotic or psychic. This sense is really composite, being formed of the blended spiritual perceptions more or less awakened.

**Somnambulism**—Sleep-waking, sleep-walking. The physical senses are dormant, and the psychic or spiritual senses dominant. Has been used in place of mesmerism or hypnotism.

**Somnambulist**—One subject to sleep-walking.

**Spirit**—The old definition is, an imperceptible, intangible nothing, capable of thinking and feeling, and God-created by miracle. The new definition makes it created and sustained by law. It is a celestial or spiritual body, originated in and sustained by the physical body, from which it is separated by death, to go forward the same entity, in perfect and complete continuity of existence. The celestial or spiritual body is composed of attenuated matter, not recognizable by any of the physical senses. It is organized, and has as real an existence amidst spiritual things as it had in mortal life.

**Spiritualist**—One who believes in Spiritualism.

**Spiritism**—Often used synonymous with Spiritualism, but really having a widely-different meaning. As received by the Latin or Kardec school, it means the acceptance of the doctrine of reincarnation as a cardinal principle. The term has also been used to designate those who demand phenomena as a test, rather than the philosophy of spirit.

**Spiritist**—One who accepts the doctrines of Spiritualism; one who seeks and is satisfied with phenomena, rather than the scenes of spirit life.

**Theosophy**—The definition of this term given by H. P. Blavatsky, is "Wisdom Religion, or Divine Wisdom. The substance and basis of all the world religions and philosophies, taught and practiced by a few elect ever since man became a thinking being." To this exceedingly abstract definition must be added the doctrines of reincarnation, the brotherhood, etc., the conjecture of ages long since past.

**Thought atmosphere**—Same as psychic ether. A thinking being in this atmosphere is a palpable center of thought waves, as a luminous body is of waves of light.

**Telepathy, or Thought Transference**—The transmission of thought from one mind to another without tangible or physical means. This occurs without regard to distance, and is referred to waves sent out from one mind to another through the psychic ether.

**Trance**—When persons fall into a sleep resembling death, in which they may or may not be conscious, it is said they have fallen into a trance. This is not a correct use of the term. If in this state resembling death their spiritual perception state resembling death is quiescent, and they perceive thereby, then it may be truly said they are entranced. The trance thus defined is similar to clairvoyance.

**Transfiguration**—Transformed, as when the medium takes on the appearance of the communicating spirit. The expression of the spirit when it transcends the body, as in clairvoyance, and sometimes at the moment of death.

**Visions**—A term of wide meaning. In the sense derived from the Scriptures a revelation of supernatural appearance. The state in which these are received may arise from physical or mental derangement or exhaustion. They may be simple phantasms, or the state may be a truly sensitive one to which impressions are received from other intelligences.—*Progressive Thinker*.

Written for the LIGHT OF TRUTH.

## A SENSUOUS TEST.

JOHN WETHERBEE.

The Rev. M. J. Savage, speaking of what is called spiritual phenomena, says he has witnessed many things that he can not account for on any other theory than the one that he is dealing with an invisible intelligence. That is my case exactly, and such experiences with me are wholly in the physical phenomena, so no one can blame me for being interested in the sensuous or physical phenomena, for it is by them, and them alone, that I know that I have eternal life; at least I positively know that I shall survive physical death and be a conscious living spirit, which is a strong pointer to immortal life.

Knowing of no intelligence disconnected with matter, that is, dates from a human being and getting intelligence from an acute invisible source, I am obliged to be a Spiritualist, against even my fancy. Early in my spiritual experience I had a young woman living in my house as a wet nurse, who was the best medium, all things considered, that I ever met. She was entirely ignorant of Spiritualism, did not know what the word medium meant, and when asked if she was a Spiritualist, she replied, "No; I am a Catholic."

So the phenomena I got from her was honest phenomena, for she was an unpaid and private medium, and much of it was wonderful, and reliable also as well as wonderful.

I have just been relating an experience to an intelligent friend, who is not a Spiritualist, but thinks it remarkable and convincing, and thinks I ought to print it; thinks it ought to satisfy any one, even Mr. Savage, of whom he also has a high opinion; so I will briefly relate it.

My son James was about four years old. He had a sister Hattie who had been dead about two years. He was sitting on a stool at a small table, or light stand. Anna, the nurse, was sewing about two feet from the table, and was not touching it. It was a Summer afternoon, and perfectly light. I was sitting on the couch reading a newspaper; my wife, the little boy's mother, was sitting on the sofa on the other side of the room. Some raps were heard quite distinctly on the little table where the little boy was sitting. He had often heard us talk with the spirits, so he noticed the raps, and said: "Is that you, Hattie?" The reply was three distinct raps. He knew as we did that three raps meant yes, and he said quite pleased, "Mother, Hattie is here." The mother said in reply, "Well, talk with her," which he did, asking several questions, which were answered yes or no, and correctly.

Perhaps I ought to say here that Hattie was our oldest child, who died when she was six years old, whose early departure made us interested in this subject. One of the questions asked by our little boy, was: "Hattie, have I been a good boy to-day?" The answer was three raps. Then several other questions were asked and answered, and while doing so the supper bell rang. He then said: "Hattie, will you come and talk with me after supper?" His mother said: "Why don't you ask her to come down to supper with you?" He did so as he was getting off the stool. The reply was three tips, instead of raps, but that was not the end; for the little table moved after the child, sliding along the carpet towards the door, no one touching it, but all following it, quite surprised at the intelligent movement. It stopped at the threshold a second or two, as that was a little obstruction to a sliding movement, but quickly jumped over it and slid along the entry to the head of the stairs, then pointing two or three times downwards, by tipping, it stopped, and that was the end of the manifestation.

It seems to me that was a sentient act in that table, as if it had heard the question asked and had accepted the invitation as plainly as if it had said "yes, thank you, I will." I don't think any of us or any reasonable person could doubt but that some spirit was the intelligence that made those raps and moved that table, or that it was our Hattie. I have always felt from that intelligent act, and others like it before and since, that though departed she was still alive and present, and has been an invisible member of our household for the last thirty-five years. Longfellow says:

"We meet them at the doorway, on the stair,  
Along the passages they come and go,  
Impalpable impressions on the air,  
A sense of something moving to and fro."

He who insists upon foisting his special belief on the cause at the exclusion of others' belief, is a dogmatist with the old Constantine spirit still in him. It is this class, too, who are quick to denounce those who disagree with them as cranks. It is a modern case of mote and beam.

## A COMMITTEE INVESTIGATES.

The following communication, endorsed as truthful and correct in statements by a number of respectable Spiritualists of St. Louis, was published as a warning against future impositions of this sort, and trust that our correspondents will hereafter be more careful whom they endorse as mediums before recommending them to the public.

In your issue of November 15th there appears, under the title of "A Test Seance in St. Louis," what purports to be an account of a seance recently held at the rooms of Mr. Harry Clifton, in this city.

This report contains so many inaccuracies and misrepresentations as to leave no doubt that neither the writer nor his informant was present at the seance. The "committee" referred to was simply a party of gentlemen who visited the rooms of Mr. Clifton with a number of other persons on one of his regular evenings for his public seances. The "committee" did not represent the Society of Psychical Research or any other organization, nor did it claim to do so; as no member of the "committee" is a member of any such society. As already intimated the circle was a public one, at which fifteen or twenty persons were present, and was not given for the special benefit of the "committee," as one would be led to believe from reading the article. The seance-room is sixteen feet square, and the cabinet was placed in one corner. The "committee" was placed in the corner diagonally opposite, many feet away, and the ends of the circle, which were quite near the cabinet, were filled with Mr. Clifton's friends and tools. A picture was not taken at this seance, but on a subsequent occasion, when but one of the "committee" was present, a picture was taken by means of a flash light, about which the less said the better for Mr. Clifton. It represents a very coarse, common-looking woman, or smooth-face man, enshrouded in a lot of cheap cross bar mosquito netting.

The precaution against fraud taken by the "committee" seemed all that was necessary, but recent events show that they did not prevail against the ingenuity of the "medium." The description of the work of the "committee" before the seance began, does not state the case fully or fairly, or the "manifestations" were not as represented. The statement that "forms rose immediately in front of the 'committee'" comes within about ten feet of the truth, and the dematerialization was accompanied by a very ungainly and plainly perceptible squat in the opening of the curtains. The room in which the circles were held adjoins a bath-room, the floor of which is about four feet lower than that of the main part of the building. One of the "Committee" had some time before asked the privilege of remaining in the hall so that the bath room could be watched. This request was flatly refused, which led to the belief that all was not right. The precautions taken by the "committee" were ample to prevent any one getting into the cabinet from the bath-room, but were not sufficient to prevent one or more of his confederates entering from the circle when the room was darkened. Although the "manifestations" were not as represented, yet were sufficiently startling to inspire the "committee" with a desire to further investigate, and a circle of ten was formed for this purpose. When the circle met, according to an understanding with Mr. Clifton, he feigned sickness and would not sit, and when he saw a determination to investigate on the part of the "committee," he hid himself to a more congenial climate. After he had gone, the house in which he lived was left vacant, which gave the "committee" just the opportunity it desired to investigate, and it made the best of it.

From the agent of the premises the keys were obtained, and a visit made to the place where the "spirits" were wont to pose, sing, and otherwise act the part of strong, healthy mortals.

The first thing that excited suspicion was the finding of two large screw-heads showing in the floor in the corner of the room where cabinet stood. It was but the work of a minute to remove them, when a piece of the flooring, about twenty inches long, from which the tongue and groove had been cut was lifted from its position, leaving a hole through which a bolt of netting and sheeting could be stowed away. An inspection of the bath-room failed at first to disclose anything wrong; but an enthusiastic "committee-man" with a sharp blow of a hammer removed the capping on top of the wainscoting, which protected the walls to a distance of four feet, and a panel three feet wide fell out, the tongue and groove had been carefully removed, so that the panel could be easily taken out or put in. The plaster on the wall under the wainscoting is about half an inch thick, and it had been broken entirely off under this panel. The bare brick wall showed near mortar over a rectangular space about ten by twenty-four inches, and when the first course was removed, which was done with little effort, the remainder of the wall in this space was simply a mixture of brick and mortar, without any order at all.

When the bricks were taken from this space a section of the mop-board in the seance-room was visible, and with a very slight pull fell into the opening. The seam in the mop-board had been hidden by a two-inch upright, which held up the curtains.

Having satisfied itself that Mr. Clifton was a fraud of the first water, the "committee" set about patching up the hole, and otherwise putting things to right; but failed to do as good a job as it found, which was indeed highly creditable to the mechanical ingenuity of the party who did it. The gentlemen of the "committee" are, with a single exception, Spiritualists, and have no object in writing this communication other than that of warning a credulous public against the swindling operations of a swarm of sharks who are robbing the people and bringing Spiritualism into disrepute.

Spiritualism has nothing to fear at the hands of societies for psychical research or honest investigating skeptics; but the damage that is being done it by a certain class who swallow every bait that is offered them in the name of Spiritualism, is beyond estimate. "COMMITTEE."

## In Memoriam--Nellie Richardson Kittredge.

To the Editor of the LIGHT OF TRUTH.

Again, and close upon an event which swept away from my veiled eyes the form of my own beloved daughter, I am called upon to bestow a thought upon the character and virtue of one to whose heart and sympathy no wandering rudderless bark of life ever drifted and failed to find a safe, a welcome harbor.

I knew Nellie Kittredge and am better for having come into her sphere of life. She was one of the scorned minority. Her soul was ever on the peaks and drew the love and devotion of those who knew her up to the heights she inhabited. She bore the contempt of an artificial society, and kept her own self-respect. She smiled and wept only as joy or sorrow were the companions of those she knew and loved. For such a character no encomium is too fulsome and flattery becomes the knife which stabs itself. She has gone, but her force persists, her monument is already reared and no falsehood scars its gracious proportions. To wreath thought flowers and place them with the skilled cunning of devotion around the lowly head of this good woman was a privilege to be craved by the least and the greatest of her wide circle of friends.

Her pure soul was the receptacle of other's woes. To thus live she was so close to the divine that the whisperings of hope rustled the veil that shuttles across each spirit's horizon and she caught glimpses of lives and outstretched hands in a realm of transcendent glory. These came and took her peacefully, silently. Without a pang, a murmur, or a gasp her soul passed to their keeping. She fell asleep, a mortal, died with her old-time sunny nature and awoke an immortal, flooded with the light of eternal day.

I do not mourn here, except it be a tear that earth hath so few who deserve eulogy. Her life was a cloister whose choicest gardens were seen by a few only. She was one of those rare women who live radiant lives unthought of by the world of push and not. For thirty-five years she walked the vales, the fens, and crags of her life hand-clasped to the devoted husband and father of her offspring. It is left to gaze upon the sunset of their lives alone but not without hope. He knows she is still his companion, still the bride of his soul and although dead she has not died.

George F. Kittredge and wife are old-time Spiritualists. Mr. Kittredge enjoyed the close friendship of the ever-honored and lamented Denton, and a wide circle of friends and acquaintances will join in extending to him and his son their tender sympathy. This husband and father has met with unflinching eye the great shade who swoops down upon the receptacles of human love, tearing them away as unconcernedly as a meismort drinks in the froth of an ocean. Before his dim sepulchral majesty the Jew, the Pagan, the Christian, and the Spiritualist bring the sheaves of life to be winnowed by his mighty breath. All life pays him tribute. In the economy of nature's destructive forces he reigns supreme. There are none to dispute him and none to bribe. The pauper in rags and the monarch in purple live separately and die together. My friend has met him. How soon shall we all pass the door that opens upon his silent court? How soon shall listening love try to catch our words of assurance across the vortex? Oae by one our loved ones drop away from us. The viewless air is laden with the gloss and gleam of those who were our companions yesterday. All is but starlight here. We are columns of a temple incomplete and only in the perfectibility of the after life shall soul meet soul and joined forever read truly the scroll of life's enigma.

WILLARD J. HULL.

[Written for the LIGHT OF TRUTH.]

## AN ODD EXPERIENCE.

O W HUMPHREY.

In the year 1865 my parents resided in the city of Davenport, Iowa. I was at that time a child between five and six years of age. One morning, just as day was dawning, having awakened, I lay quietly waiting for my parents to arouse. Of a sudden the figure of a man stepped from behind the stove at the other side of the room. The pipe of the stove ran up nearly as high as the ceiling. A paroxysm of fright instantly seized me. Perspiration burst from every pore of my skin, the hair of my head raised from my scalp, and my tongue clove to the roof of my mouth. With the greatest effort I reached my right hand to my father's shoulder, who lay next to me, and gasped: "Father, father." It seemed an age till my parent awoke, for I was in mortal terror lest the apparition should come all the way across the room, it having already crossed half way. Having become awake my father inquired what the matter was. "There is a man standing there," I replied. He gave a hasty, drowsy glance, and remarked that he saw no one. "Oh, yes there is, don't you see him; there he stands?"

Finding that I would not be quiet, my father arose and started toward the stove. As he did so the figure quickly receded, to my great relief, and stood behind the stove. Here the personage stood, and in grim humor, evidently delighting in my dismay, commenced to oscillate sideways, peering first from one side and then the other of the stove-pipe, just as a mischievous person will to plague a child. Its movements were voluble and noiseless. It seemed to glide, and yet float. As my father reached the center of the room, the image, with a quick, darting movement, dashed toward a closed door opening on a hallway, giving a parting look as he went, and seemed to go through the door.

All this occurred within the space of a minute or so, and when my frightened ejaculations had informed my father of the disappearance of the cause of the disturbance he chided me for what he thought was an unnecessary alarm, and returned to his bed. My childish mind could not understand the occurrence, and it might have always remained a mystery were it not that I have become acquainted with the manifestations incident to Spiritualism.



## SPIRIT MESSAGES.

We have a number of mediums employed for this department, who at stated seasons for spirit messages, are in communication with the spirits of the dead, and have the names of the questioners attached. Information under these circumstances cheerfully given. All communications concerning this department must be addressed to LIGHT OF TRUTH, C. C. STOWELL, Room 7, 205 Race Street, Cincinnati, O.

### REPORT OF SCIENCE.

#### QUESTIONS AND ANSWERS.

QUES.—[Reader.] What is Psychometry?

ANS.—Strictly speaking it is soul-reading or soul measuring. But almost everything in which the spiritual sense of feeling comes into play has been so denominated, if it reveals something not cognizant to the physical senses, *per se*. Nor should there be any objections, as it only extends the art or science of revelation. One says he psychometrizes a letter and reads the writer's character. Another says he psychometrizes a lock of hair and tells what ails the owner. A third touches a person's hand and makes a prophecy or gives a spirit test, giving credit for the revelation to the gift of psychometry. A fourth, upon hearing a person's name mentioned, suddenly feels a sympathetic toothache, and tells a truth that is laid at the doors of psychometry. But as spirits are not inventors of names, we will add something that may be embraced in it, or placed in a category by itself, at the option of those who may be gifted in this direction. You, who are sensitive, may have noticed that you sometimes feel an involuntary abhorrence for certain objects or persons. The sensation is an effect with a cause underlying it. The cause, if known, reveals a truth concerning the object or person. The object which creates an involuntary feeling of abhorrence, you know by experience has something filthy in it, or constitutes filth, *per se*. From this you can reason with right that a person who incites a similar feeling must be of the same order. In this you have a fact to deal with that is absolute. Psychometry never fails. It can only tell the truth, because it deals with causes. You may continue this indefinitely, and endeavor to find a reason for every separate sensation that you have. The reason is the cause that applies to all things animate or inanimate. If, as a mortal, you should, upon entering a dark room, sense heat, you know it is caused by a fire. So you must learn by experience the cause of all peculiar sensations felt psychometrically, if we may use the word adversely here. Contempt, for example, is an emotion used by conceited or proud people, against whom they believe to be their inferiors. If, as a sensitive, this overcomes you involuntarily (except you are troubled with the evil as a part of yourself) while gazing at, or thinking intently of a person, you are sensing, by rapport, the weakness or passion of that person, thus sensing the cause, and thereby knowing what he or she is. This is a higher form of what we will call psychometry—until relegated to a place for itself, if not wanted by the teachers of that science or law—and is a cue to other sensations experienced under similar conditions or circumstances. An acute sensitive can, by this rapport, tell immediately, what are the chief characteristics or traits, virtues, and vices of the person thought of, and govern himself accordingly, warn his friends, prophecy for that person what the future has in store for him. You know that intemperance brings sickness or poverty; that pride brings humiliation; that conceit brings disappointment; that malice brings calamities in the end; that anger brings troubles according to its intensity; that gluttony brings dyspepsia; that the excessive use of tobacco brings pulmonary affections and other disorders; etc. If you sense any of these things, either by sympathetic taste or desire to do certain things not a part of yourself, you are reading their character, or what is most active in them, by sympathetic rapport. Thus, while thinking of a person, and a momentary feeling of anger rises in your breast, and then passes off again, it betrays to you that person's temperament. You can base your prophecy on what you know anger will lead to. The rest you can reason out by inference.

QUES.—[Dr. C. B.] Has the condition of a man's blood any influence on his character?

ANS.—To an extent it has, for it determines his temperament. Many, however, are born with very pure blood, but through impure living and impure thoughts draw upon themselves conditions which contaminate it, and make them irritable, capricious, peevish, and often downright hateful. Irritability may arouse the same condition in others, and lead to anger which knows no bounds. Pride often steps in at this period and prevents reconciliation. A mental attitude kept up for this effect for any length of time moulds the brain for a characteristic which manifests on other occasions when one's self-love or vanity has been hurt, and an uncontrollable desire for revenge is the outcome. Such is a very undesirable characteristic to possess, and makes the tyrant in a small way. Tyranny in any capacity is selfish, and its exercise moulds the brain for another undesirable characteristic, which, like the first named, is difficult to blot out after the brain becomes fossilized by age. Then comes the regret, which, though not always fully realized in mortal life, comes to fruition in spirit life, and plays the tormentor until sufficient reparation has been made to neutralize its unpleasant effects. Small causes lead to great results, either for evil or good. On the other hand one may be born with very impure blood, and by temperate living or a moral training in childhood or youth, lead to good results. Thus the condition of the blood may determine a man's character, if, through ignorance, he is unable to guard against its effects. Irritability is always an indication of unhealthy blood, and should be attended to before it leads to unpleasant or regretful actions. Medical treatment is the proper thing, but all the more care must be exercised against further contamination during or shortly after the treatment; for the blood is always more or less sensitive when the system is

under the influence of drugs. A slower but surer process of lasting purification is abstinence from impure food, fatty substances and alcoholic beverages, together with a moral life to insure protection from the encroachment of unspiritual magnetic influences. Tranquility and ease amidst disturbances or excitement indicate a healthy state of blood, and a blessing which everybody does not possess. Much else may be inferred from this by a little reflection on the part of the reader.

QUES.—[Scientist.] If we could sense moral law as we can the physical, would not the world be much better?

ANS.—If the law's reaction on the wrong-doer could be sensed immediately, all selfishness, tyranny, jealousy, malice, etc., would have a sudden termination. People are not yet sensitive enough to cognize law as a force, as they can at and cold or physical pain. But it is there, nevertheless, and does not cease its exertion until a similar pain is felt, or experienced physically, as has been inflicted on others spiritually. In fact the wound is in the soul at the moment it is given out, but the unsensitive body does not feel it until it works its way out to the brain or blood, bringing on nervous troubles or blood diseases; restlessness or oppression of heart; sleeplessness or an uneasy conscience, according to the severity of the act. Malice and jealousy, for example, vitiates the blood, infusing it with acids that eat their way out through the flesh in the form of eruptions, boils, tumors, skin-diseases, fevers, etc., while a misuse of power (tyranny) like a misuse or abuse of the senses (appetites) affect the nervous system, leading to nervous troubles that are often wrongly treated—prescribing medicines when a moral prescription only would effect a cure. And selfish misuse of power in connection with sensualism breeds or lays the foundation for chronic troubles, heart disease, paralysis, and sudden deaths. All physical suffering is due to an encroachment upon nature's equilibrium—law—whether by over-eating, getting angry, or abusing the brain and nervous system. The latter is done by using the will out of harmony with nature's law. The will is manifested through the brain, and by any unlawful exertion it is alienated from the law of nature, or made to conflict with it. Until the harmony is restored the nerves suffer, and with these the bodily organs connected with them—the kidneys, liver, stomach—causing irregular action, followed by biliousness, constipation, piles, etc. So it will be seen that selfishness or hatred, pride or conceit, are as promotive to physical ailments, as sensualism or intemperance is. But they take time to manifest, and when once begun will not cease until the passion for either one of these evils has been overcome—rooted out—the physical ailment or effect often lasting as long as the cause has been indulged in. Therefore people cannot begin too soon to allay their emotions, curb their passions and overcome their appetites; for they follow the soul in the next life, and there continue to eat away at the spirit body and subject it to as acute suffering as the physical body was, and with sometimes less chances of alleviation than on earth. The "utmost farthing" must be paid. Such is not natural law. There is no getting away from suffering by death. It is best to utilize the old body for the purifying of the soul or its harmonizing with law, and thus save the spirit body to begin a pure life with on the higher side. There is always a limit to physical suffering, for when it becomes too severe the body becomes unconscious, or may be soothed by magnetic ministrations. But there is no limit to spiritual suffering, pain making the spirit all the more alive and conscious to its misdeeds and effects thereof.

QUES.—[J. W. C. Avon, Mo.] I am sitting for slate-writing, and can see white objects come to the slates and go away. What phase does this indicate?

ANS.—The seeing of white objects, generally cloud like, indicates that spirits are manipulating your clairvoyant powers, trying either to develop them, or to show you how slate-writing is done. Or else to use the slate as a medium to develop a phase of clairvoyance that is unique to yourself. Probably it will end in seeing writing clairvoyantly on the slate.

QUES.—[C. E., Binghamton, N. Y.] What is the condition of the suicide after leaving the body—is it similar to that of a spirit going out by force of an accident?

ANS.—Death by suicide and accident vary in motive or cause, and that makes all the difference in the world. A desire to die is mostly a desire to get away from consciousness. To have this increased instead of lessened is often a woe of disappointment to the spirit, because the majority who long to get away from consciousness want to get rid of an unwelcome one—created by bad deeds or selfishness. Of course, should a bad man be killed by accident, he, too, will be confronted by a consciousness that will surprise him to an unwelcome extent. But bad men seldom meet with accidents, compared to others, because they are generally cowards, and pay good heed to the aphorism, "Self-preservation is the first law of nature." Other deaths will affect the spirit according to moral attainment. But the suicide who expects to get away from trouble is as much disappointed as the one who looks for oblivion; for trouble, so-called, in the majority of cases, is only caused by the lack of will in the spirit to bear his share of life's burdens. This lack of will-power or determination will disturb the spirit even more than it did the mortal, for he will find himself minus an occupation, and the opportunity of freeing himself from the inherited discord which makes the will weak. The trial imposed on mortals by their guides are just the thing needed to prepare them for spirit life. None are given any more than they can bear, or than absolutely needed for the end in view. But you can not build a philosophy on the condition of one suicide. Their feelings vary according to the motive which led to the act. But as few men in a happy mood would commit the act, few suicides are happy—even though they could find good reasons to justify the act. The aim of life is to become happy first, then die; for the inner consciousness of being contented and loving towards everybody is the first sign of soul-ripening and of being prepared to enter spirit life. The inner joy tells of rap-

port with the realm not earth bound, and the good feelings towards everybody tells that selfishness and hatred is under control. The first bespeaks of the subjugation of animalism, the latter of animal emotion, or the conquering of sense and self, and consequent beginning of the angel in man ready to break the crystals and soar forth a spiritual being in the true sense.

QUES.—[John.] At a private circle I was told by a spirit to sit for slate writing. I have been sitting for a year with no results. What is the reason?

ANS.—Either you are no slate writing medium, or you have not been sitting long enough. Whether a medium or not, the sitting no doubt has benefited you, as during such a state your spirit friends could act on you for some other purpose—perhaps for impression, or for the good of your health—taking your desire to become a slate-writing medium as the means to get you into a passive state. By a little introspection you may see the philosophy of their ruse, and feel that they have much more to thank them for than if they had developed you. At your next opportunity question your spirit friends concerning this matter in its new aspect.

QUES.—[Van Willets.] If all organisms are vitto-chemical results, and as such are indestructible, what becomes of the organisms lower than man?

ANS.—If all organisms are vitto-chemical results and indestructible it includes those lower than man as a matter of course. From a material standpoint all organisms, including man's, is destructible, disintegrating, and returning to earth's elements. But from a spiritual standpoint all life has a soul-counterpart which lives after the body indestructible in principle.

### SPIRIT MESSAGES.

Edwin Bates.

Good afternoon. This is a strange place for me to come in, but not a strange one, for this truth was made plain to me years and years ago, and I am thankful this afternoon to be here. I want to send my love to all the dear ones at home. I want them to know that I am ever with them, and with the old musicians that I used to associate with. I have my dear wife with me and Ida, Brother Joe's daughter, is also with me. She is far more beautiful in spirit life than she was in earth life. How I wish I could have understood this as Joseph did. She might have been happy, but she would not try to. It always seemed to me that she was born to be miserable, but by and by her eyes will be opened to the beauties of the higher life. When this reaches Capt. Joseph Bates, he will understand that his brother, Edwin Bates, sent it, and that Ophelia, my wife, sends love to her old associates. I am from East Boston, Mass.

Dr. George W. Williams.

While in the body I understood and was cognizant of spirit-return; my people and many friends of daily intercourse also enjoyed this knowledge. But some times our burdens and cares in the mortal weigh down upon us heavy, and seemingly we close the inner door of our spirit—not self, and then it is that the dross or lower element of our nature predominates, and we fall. Thus it was with me, I was weak in spirit and by my own desire went out in darkness. With the aid of spirit friends and good thoughts from the mortal side I have been able to slowly overcome the condition. I desire to reach out to all humanity an uplifting influence, and when I see one, which I often do, on the mortal side going down into despondency I do all I can to aid them and this is my work. There are some who read this perhaps will recognize me, and if they do, please send same to the LIGHT OF TRUTH.

I. P. Greenleaf.

Good afternoon. One half of the beauties of this truth have never been told to mortals, but this work is just commencing, it is in its infancy. But, the old spiritual flag is head and it will rise and wave triumphantly and we shall have it spread broadcast through the land and in the Churches. It is in there to-day, but they dare not express it. They are creed-bound; bound to the old dogmas and waiting for the blood of the lamb to wash them clean enough to get out, but they will have to wait a long time if they wait for that. If they would only seek and find the way to the light through the spiritual unfoldment, they would be better off than they are to-day. The time is coming when they will all rally and come out and not be afraid to say, "I am a Spiritualist." God bless this work; may it go on and on, until no stumbling blocks will be left in the way. I am I. P. Greenleaf, from Lowell, Mass.

Charles Cathcart.

I will be remembered by many of the old residents of La Porte, Ind., as one who gave much time and money for the cause of Spiritualism. I built a hall or assembly room at my own expense and paid mediums to come from far and near to my home near La Porte. My doors were thrown open to the public to come and investigate free of charge; I believe by this means I was the cause of many receiving the knowledge of this grand truth. "Being born again," as it were, while in the mortal, is the unfoldment of the spiritual body to the higher sphere. As this noted time dates back some twenty years ago in the advent of Spiritualism, what strides it has made since then, and how rapid. What shall we expect in the decade of the next twenty years to come? Dr. Teggarden and Judge Niles are with me and send greetings to all the friends.

Frank and Zephaniah Gourd.

Good afternoon, I am coming to take control of this organism to speak myself. I want to send my love and my sympathy to my dear old friends in Lowell, Mass. They used to say when I was in the body that I was the toughest kind of a Spiritualist they ever saw. I was a Spiritualist then and am one now, and can not help it, for I am in the spirit of the great divine truth that molded me out in the likeness and image of man, and man is good because God is good and is God. I worked for this cause for many years; it is not a new thing to me and I too see it prosper and it

will. No mortal tongue can express one half of the beauties that await them over the way. It is not traveling miles and miles away to get to it to hear one joyful word. Be willing to catch a gleam across the street and then you can behold the forms of your loved ones far brighter than they were when they passed away. Why? Because they drop the old mantels and take upon them a spiritual mantle that fits them for the spiritual work. Give my love to one and all, give our names as Frank and Zephaniah Gourd, from Lowell, Mass.

Robert L. Wilson.

So I can come and give my little message to those I loved in life. I was only a poor working man, and did not have much chance in life, but since I have been here I have learned that I live and am active here. Every one in time wakes up with a wish to know or understand how it is we still live and can come back to earth, but can not always make ourselves known. There are always plenty to help and aid your spiritual body. Now, I want mother and Phebe to know this is me, and that others are helping me to write this and make myself known to you. I lived in Flint, Mich. Was a carpenter by trade. My name is Robert L. Wilson.

Aaron Burnham.

From Kittery, Me.: I passed out of the body with congestion of the lungs. I want to send my love to my dear wife and children, and that I have met mother and father. My mother's name is Lorey. Everybody will know that only a few of the beauties and glories of our beautiful spirit home can ever be told by mortals, or expressed either. This is a living truth, and I feel thankful this afternoon that I can come here and express myself through the columns of your paper.

Mabel Young.

Here comes a little spirit that gives the name of Mabel Young. She is surrounded by beautiful white doves. She says, "How little I thought that when I was enticed into the belfry of the old church to see those beautiful doves that I would never see my mamma or papa again. But now I can come in spirit and breathe out love and sympathy to one and all. Oh, how I pity those who have a heart so cold and cruel to do such a wicked deed as Piper did when he enticed me there. Oh, how I loved my Sunday school and all my little playmates, but I have a great many of them with me now. I want the dear ones not to weep; I am growing up into womanhood, and will guard and keep them as well as I possibly can. Say that I am Mabel Young from Boston, Mass."

Siras Alden.

Good afternoon: I am happy to be here with you. It is long years since I passed into the spirit world. I find it a beautiful place, and have met all my dear ones and old acquaintances that I knew when in earth life. How I wish that I could express this afternoon to you mortals the joy that awaits you just over there, and how I wish I could make myself known to the old friends at Bangor, Me. When they see this message from me, the old druggist, they will know who it is, sure. Give my name as Siras Alden.

Gilbert Chamberlain.

Good afternoon, dear friends: I wish to come and send love-greetings to the dear ones at home, my dear wife, Mary Ann, and my daughter, Triphena; and also to my little grandchildren, and all the old friends that I used to know in boyhood days. I formerly lived at Kittery, Me., and was a shoemaker there for years and years. Then I worked in the navy yard, and I passed out at South Boston. I was a Spiritualist all my life. I dared not proclaim it to the world. I rejoice this afternoon to be able to express my thoughts and to say, ah, Spiritualism is grand; it is founded upon a rock; upon truth and love and justice, and everyone who seeks it will find this one fact, that our lives are all immortal. Give my name as Gilbert Chamberlain from South Boston, Mass.

### VERIFICATIONS.

To the Editor of the LIGHT OF TRUTH.

In the LIGHT OF TRUTH of Nov. 25th we received a communication from our son, Lonie Seeds, who passed away nineteen years last May. It is correct in every particular, only it should have been spelt "Lonie," and was spelt Lou. All the rest is correct, and indeed we are pleased to hear, and thank all the good mediums and angels and friends for their kindness. Long may the message department live, as well as your good paper.

ADELA SEEDS.

Ashley, O., Nov. 26, '93.

### Gives it Up.

To the Editor of the LIGHT OF TRUTH.

In your issue of 18th I noticed the following: A contributor, in a private note, asks, "Will Spiritualists never do anything but talk, theorize, individualize, or fight the Churches? For what shall organization labor? To propagate words or evocate deeds?" We give it up.

Now, Mr. Editor, will you allow me to say to your contributor and all true Spiritualists, that we propose to live out Spiritualism at this our spiritual home in Hot Springs, Ark., as well as talk and theorize. We have two small farms on which to make a beginning, which are absolutely free for those who wish to "evocate deeds." A hint to the wise is sufficient.

THOMAS COOK.

### CONCERNING BEQUESTS.

There are, no doubt, many who would be willing to help the cause by bequests if a way could be pointed out which would be held as binding in the courts. At request we have had the subject thoroughly examined by eminent counsel in this State, and herewith print a form which, we are assured, will stand and afford the giver an opportunity to help in some degree the great work.

Form: "I give and bequeath to the owner or owners of a newspaper now published in the city of Cincinnati, the State of Ohio, known as the LIGHT OF TRUTH (Here insert full description of property to be given.)"

"Which bequest is to be used in the publication of said newspaper and books that may be printed from time to time in the printing establishment of said LIGHT OF TRUTH."

In drafting such a bequest the testator should be careful to see that the signing or witnessing of will is done in accordance with the laws of the State in which he or she resides.

### A SPICY LETTER.

MARY E. MARTIN.

I am too well known to the newspapers of Cincinnati as a writer to need an introduction to the readers of the LIGHT OF TRUTH.

So with my subject, Lafayette, though post-office authorities would tell you that they have thirteen Lafayettes on their list, yet Lafayette, Ind., stands first.

Lafayette, Ind., is a queenly city of 35,000 but it is not of her wealth, her schools, her beauty of location, or her vast resources that this subject will review, but Lafayette as a haven of Spiritualism.

Spiritualists who are strangers to the city might tell you this: There are a few who believe in Spiritualism, but we believe it impossible that there will ever be an organization from the fact that the class of people most capable of increasing the work creep like Nicodemus to the large cities, see the wonders of spiritual phenomena, and come home and shut their mouths about it, because they haven't the moral courage to face the ridicule they have to meet.

But I, who have known Lafayette so many years; I, who have often stood by the death-bed of many of her citizens, who have been the first to imprint a kiss on their new-born ones; I, who have been with them in sorrow and in joy, I tell you that Lafayette is ripe for the harvest of Spiritualism.

They would gladly accept it if it were rightly put before them, but do not put it before them as so many have done by calling them "church-bound and priest-ridden," for they are neither. Yet they are not ready to throw away the teachings that they learned at their mother's knee, and why should they?

Lafayette has just now a clairvoyant from India, and no one seeing the crowds that throng her door would say that Lafayette is indifferent to Spiritualism. Her people have poured their shekels into this clairvoyant's lap, and all have thought this money well spent, so strange and wonderful is this woman's power.

It is true that largely a curious feeling to look into the future has brought many people to this clairvoyant. The young maiden whose eyes are dewy with emotion as she presses eagerly forward to learn the name of her future husband, and the young man goes bravely forward to learn of this clairvoyant who will be the fair lady who will go with him on life's pathway, and in every single case they are told the names and where they will find them.

So rich and poor, old and young, all flock to this clairvoyant, until no one but who would believe that Lafayette was a field rich in harvest waiting for the right one to come and reap.

It's time that curiosity might be the uppermost thought in these, who come to this clairvoyant; but the seed is sown and will in the future bear its fruit if rightly handled.

Spiritualism needs first in Lafayette organization, and while many who would gladly come in would not be hampered with church of any kind, I believe that organization can be accomplished, both without and within the churches, and yet in no way be friction. Just as in large cities there are as many different societies of Spiritualism as there are denominations in the Churches.

But it is of one thing that I would particularly write, and that is that all things scornful may never be said by Spiritualists of the Churches of Lafayette.

For it is in the churches that I see the thinking people, that I know if rightly approached will be a glory to Spiritualism; but don't let any one think to build up Spiritualism in Lafayette by trying to pull down the churches. It can't be done, but rather awakened the Churches by trying to form societies in the Churches that will not interfere with any organized spiritual society that feels as if it cannot be church-bound.

Spiritualism is broad enough for both, for it is like a noted Spiritualist once said to me: "I don't believe in prayer," but when I asked her what took its place with her she told me, "Aspiration," and I find that her idea of aspiration and mine of prayer is the same, the difference was only in phraseology.

So with any spiritual society, in or out of the Churches, the only difference is phraseology.

But a Spiritualist once said to me: "Why do you plead so for the Churches, when they are keeping the people in the dark about what would be more comfort to them than all else on earth?" The Churches should not keep people in the dark about Spiritualism. But I urged: "Do you suppose that the few when they asked the disciples, 'Have ye received the Holy Ghost?' rawided the disciples because they said, 'We never so much as knew that there was a Holy Ghost?'"

No, the disciples, like the Churches of to-day, didn't know that the Holy Ghost could come upon you. Yet you rawided the Churches because it does not tell its members of this gift, when the Churches do not so much as know they can get it. But, you urge, they can know, people are now considered behind the times when they in no way are engaged in psychic research.

That may be so, but I know of many in the Churches as so, I was. I was not considered lacking in intelligence, yet it is something over a year ago that I first believed. Up to that time I had not the slightest interest in the subject; but when I was brought face to face with materialized bodies, that I knew were dead, then I was compelled to believe. But let the Churches once see materialization and other phases of mediumship, and the Churches would tell you, as I tell you, "If all the mediums prove frauds, yet I would believe in Spiritualism because I have the evidence in myself."

Let us have missionaries who will tell the people of Lafayette that we have found a new treasure. It is the same spirit that the Churches teach, yet they do not go far enough into it to make it the blessing to humanity that we know how to make it. Let your missionaries show what this wonderful blessing is and you will find that the people of Lafayette will gladly welcome Spiritualism and tell you, "It is something like that I have been wanting all my life."



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REMITTANCES. Remit by Postoffice Money Order, Registered Letter, or Draft on Cincinnati or New York. It costs ten or fifteen cents to get checks on local banks cashed, and to send them. Postage stamps will not be received in payment of subscriptions. Direct all letters to C. C. Stowell, 206 Race Street, Cincinnati, Ohio.

Cincinnati, SATURDAY, DECEMBER 9, 1893

The LIGHT OF TRUTH cannot well undertake to vouch for the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once discontinued. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action. When the postoffice address of subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notice of Spiritualist meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the LIGHT OF TRUTH goes to press every Tuesday. Rejected MSS will not be returned without postage accompanying the same—not preserved beyond thirty days after receipt.

"He's true to God who's true to man; wherever wrong is done, To the humblest and the weakest, 'neath the all- beholding sun."

That wrong is also done to us; and they are slaves most base

Whose love of right is for themselves, and not for all their race."

—JAMES RUSSELL LOWELL.

To Contributors to Our Correspondence Department.

We must press upon our correspondents the need of using less space in their reports of meetings. Our columns are over-crowded, and other matter has to be left out on account of room. Be brief, to the point; state facts and avoid personalities. Our readers want the thoughts presented, not the songs sung nor the prayers uttered. We do not want to be partial to any, and in order to give all a hearing the communications must be concise.

We hope our correspondents will understand our position in this matter, and take unto themselves the plea of the old editor who warned his patrons: "Be brief, evermore be brief." If this warning is not heeded we shall be compelled to scissor the reports.

THE POWER AND CURSE OF MONEY.

The great sin of the times is the barbaric idolatry of money. The avarice that pervades society has been engrained upon it by the power of money, the logical sequence being the sping of funkism, which transforms men and women into flunkies that dance and strut before their own knavery and abjectness.

Men say the past has done its part in bringing forth philosophy and religion. We will do our part in piling up brick, stone, glass, and iron. We will gild clay with gold and become greater god-makers than the Grecians, who peopled Olympus with their dreams. We will bow to the idols of the past, but we will get all we can grab, whether it be by honorable effort or standing on the benumbed backs of the toilers, and our Baal, whose prophet is mammon, must be the greater god and the mightier worth. Did not Moses' rod swallow that of the Egyptians?

Thus it is that the natural promptings of genius are twisted into a sop to sweeten the lips of a Gorgon, while opportunity for mental and physical culture is debarrd from the masses, education becomes a misnomer, and the common wealth turned over to the great liars, thieves, and other barbarians of society.

It is the existence of the money power that has made the production by labor degrading to the child whose necessities compel him or her to perform it. The shibboleth of the day is, *Get money!* Young men are taught to look forward to their twenty-first year as the era of power and prosperity. They can then vote; they can do business legally; the law no longer regards them as infants. Henceforth the rounds in the ladder of success will be reached in the ratio that they display greater shrewdness than their less fortunate fellows. If these fail the winners will contribute towards building asylums and poor-houses for them. They are imbued with the ambition to become Carnegies, Astors, and Goulds, and draw thousands of dollars in annual profits from the productions of labor, which gets but a moiety of its share. The world, i. e., society as organized, will applaud them for their success. It will not question the means they have employed to obtain it.

The skill to gain money by taking advantage of others in the way of bargains is taken as evidence of a keen intellect. In view of this fact the avarice which makes parsimony a virtue need not be wondered at, nor need we ask for the cause of a system which brands the word uncertainty on the brow of every honest toiler in the land. The money power thus predicated and fostered has grown with the growth of society, and strengthened with its strength until it has corrupted every ennobling impulse and undermined the very foundations of the society which gives it sanction. Genius pays its homage and poverty sells its very rags to buy its smile. Religion covets its bangles, blasphemers its gods, and honor forswears its birthright for the privilege of applauding.

The topics one hears discussed where prominent men are gathered are not, how shall we contrive to lessen the hardships of the poor, or to produce by their labor the greater number of betterments for the general good, but, on the contrary, how shall we figure on getting the largest percentage income on bank, railway,

mine, State, and other stocks, and how shall we fix the rates of interest at which money can be loaned or borrowed with the largest profit and the least liability to ourselves? The present state of society is as directly opposed to the natural, inalienable rights of man as falsehood is to truth; and the continuance of competition in production and distribution under the present monetary laws is as likely to effect a change for the better as it is to expect that competition in falsehood if exercised long enough will sustain truth. In dealing with the tariff the Ways and Means Committee might have considered these matters, but then, if it had its occupation would be gone, for there is no place for the co-operative principle or a sound monetary system in the adjustment of our tariff laws.

The tea party our forefathers had in Boston Harbor one hundred and seventeen years ago was the last dance the liberty lovers of the American Colonies indulged in in honor of the divine right of the king. The American people have yet to dance another requiem, this time upon the divine right of gold. When King Gold accompanies the memory of the House of Stewart the stigma of barbarism can of right be removed from the American people.

A sound beginning on this line of reform is the abolition of the present banking system and the doing away of the great gain by extortionate and fluctuating rates of interest on money. The wealth of the nation will become more widely distributed instead of being controlled and manipulated by a few in whose hands it is now concentrated, and who thus become the great oppressors of the human family.

"THE OTHER WORLD AND THIS."

A compendium of spiritual laws demonstrates the oft-repeated saying that "to the making of books" there is no end, and so valuable a work is the above that one feels to rejoice at the saying. Spiritualism is every year coming to the front. Men of science and others find in its phenomena suggestions of another force in nature, while liberal clergymen are looking toward it to prove the assertion they have been so long making. The time is ripe for a comprehensive work on this subject which shall put forth the claims of Spiritualism in a clear and pronounced manner, without offending the prejudices of those who still hold a strong regard for the Church and its influence.

"The Other World and This" supplies a long-felt want and fully merits the demands of the time. It was given through the mediumship of one of the most distinguished workers in the cause, whose name is almost a household word to those who have watched the growth of the spiritual movement. It starts out by stating that the body is the temporary home of the spirit; that the spirit is the individual man inhabiting the body for divine purposes, and that the soul is an emanation of the Infinite. Every human being is surrounded by an atmosphere called the aura, which develops according to the spiritual growth of the individual, and is the result of various mental states, all of which are carefully explained. Instructions for the elimination of disease by the action of the human will is given, the author declaring that disease is caused by the imperfect relation of the spirit to the body, which can only be overcome by establishing a complete harmony between the two. By far the most remarkable chapters of this truly unique work will be found in the spaces devoted to crime and insanity, which if understood and accepted by physicians and judges would be the means of entirely revolutionizing the present system of dealing with these subjects. Crime is held as being a form of disease and not as the result of depravity, and that criminals should be treated spiritually with the idea of their reformation in view, instead of being punished to no purpose. Society should offer a better remedy for the violation of laws than penal servitude or capital punishment. Insanity is also held as a form of disease, and so changes the law of attraction that holds the spirit to the body, as to admit of the introduction of some foreign spirit. The startling statement is made, possibly a little too sweepingly, that in the case of an insane person the body is taken possession of by an outside spirit which has driven the rightful owner from the seat of power.

The parts that will interest the old Spiritualist most are the two chapters devoted to Modern Spiritualism and spiritual phenomena; and in this many valuable laws are explained and suggestions given, which if they could be embodied in the seance-room and carefully studied by every investigator, would prove of incomparable value. Trance mediumship, healing mediumship, and materialization are placed before the reader with that clearness which can not fail to impress him; while Theosophy and Occultism, and their relation to the spiritual movement calls forth some gentle touches of satire which, to the uninitiated, are not without point of justice.

In the article, "Has Man Lived More Lives than One?" the theory of reincarnation is extensively elaborated, and this and the chapter upon "The Spiritual in Literature," are, perhaps, the most meritorious, from a purely critical standpoint, that the book contains; yet the general reader will find more comfort in the perusal of "What is Death?" and "A Glimpse into the Spiritual World," wherein the invisible authors have pictured in glowing language the great change and what follows than all the rest of the book put together. In fact, the reader is compelled, though unbelieving, to say "I wish it were so; it is too good to be true, and yet, perhaps, some day its reality may be brought home."

The above is an incomplete epitome of the most remarkable book yet issued on the subject of Spiritualism, and is destined to place that much-misunderstood philosophy on a higher plane than it has thus far occupied in the public mind. If you are an investigator it will point you in the right direction, if a mourner it will comfort you in your sorrow, if a reformer it will suggest many novel ideas, and if a Spiritualist, it can not fail to strengthen that knowledge upon which your faith is grounded. It is issued as No. 1 of the New White Cross Series, is elegantly bound in cloth and gold, and is a credit to its author and publisher.

SHALL WE REMAIN ORGANIZED?

The realization that we, as Spiritualists, are successfully, solidly, and positively organized, should give every true advocate of our cause reasons for rejoicing. But rejoicing alone never established a government or made a law. Sacrifices are necessary for both. In time of war, or when struggling for independence, not only one's entire fortune, but his life, too, is at stake. We, as Spiritualists, are struggling for independence, which is synonymous with recognition and being protected from encroachment by ignorant lawmakers, bigoted ecclesiasticism, and pseudo scientists.

He must be a poor specimen of a Spiritualist who would not sacrifice himself to the amount of a dime, or twenty-five cents (the price asked for convention proceedings) when he knows through his ordinary baby sense that it takes money to uphold a government, a corporate or law-making body, or an organization of any kind, and it is the many small amounts that count in the bulk and makes the foundation necessary to establish that organization on a firm basis, and to his own interest in the end.

Those who can not afford to send twenty-five cents to the secretary for the proceedings, let them send a dime. If ashamed to send so small an amount, send it as cash simply. Credit will be given from the other side of life, if such a sacrifice is too great to bear without having due credit for it.

But let those whose means allow of more, send a dollar bill (or two) and order so many books, or send it as a contribution towards building up the organization, or preventing it from dying, at all events.

There are many who are poor, but too proud to order one book under their own name. They are willing to sacrifice a quarter, but detest to sign their name to an order for so small an amount. Let them order it for a neighbor. This will let them out and help the cause at the same time. But by all means do something. Only a very small soul wants credit for every little sacrifice; and such souls will find heaven too narrow for them some day. They will find themselves outside that happy sphere in which the self-sacrificing, generous, and charitable souls will be gathered to enjoy the fruits of their earth labors, and there find both cause and time for rejoicing—having done their duty, and are now reaping the reward thereof. But let our present rejoicing consist of deeds—not words and suggestions and essays and theories on organization. Act first in order to get started. When once under way, suggestions will be in order, for they will then present themselves as necessary adjuncts to organization operating. Until then let the flow of cash to Washington go on.

THE COMING HEGIRA.

The greatest work performed by any king of modern times was the act of Victor Emanuel in closing the doors of the Vatican and making Rome a State of Italy. He saw a strange light shining upon an ecclesiastical dungeon, and he interpreted its meaning correctly. Ever since the Roman Pontiff was shorn of his temporal power he has been casting about for a place to anchor the craft he steers, and regain his lost supremacy as the political as well as the spiritual ruler of the Catholic world.

The enormous growth and prosperity of the Roman Church in the United States has given rise to speculations regarding the design of removing the "Head Centre" of Catholicism from Rome. Every time a bishop is consecrated or a priest shrived in this country the eye on the Tiber rolls in self-complacency upon our shores. Therefore the present disruption in Roman politics and the reports from the Vatican, together with the significant utterances of leading lights in the Catholic Church here, all indicate that the time is about ripe for the hegira, and there are many events less likely to occur in the near future than the residence of Leo XIII. in the United States.

An ordinarily clear insight into the causes attending the commission of Mgr. Satolli as the Papal Legate discloses the fact that the cunning Italian is a mere John the Baptist, the herald of a greater than he, sent over as an august immigrant to feel the pulse of the American people and make a house for the great head of the Church; a man without a country; an illustrious pinacle perched upon the greatest structure of Deadheadism on this planet.

The question to the American people is how are they going to entertain this monumental cobweb and the tarantula as the centre of it? Amongst other evils attached to our politico-industrial octopus is the tentacle of the Roman machine.

It is not so much a question of Leo's immigration hither as the use we will make of him, or he of us, after he gets here. Our laws of immigration can not keep him out, because they do not recognize religious cholera. If they did Leo probably would never get farther than the quarantine at Fire Island. But he may come in under the present looseness, and in time our people may behold the duplicate of St. Peter's casting a shadow upon the dome of the national capitol. What then?

No More War.

How the spiritualistic principles of the past generation have permeated society and gained a foothold for comment may be seen by the following extracts from an essay in *Harper's Monthly*. The article refers to arbitration, but in its natural opposition to war says, that logically speaking a combat between nations is an anachronism, and belongs to other forms of civilization than those in and under which we live. Its brutality, cruelty, and injustice jar against the humanizing tendencies of the nineteenth century. Common schools, telegraphs, railroads, and universal suffrage are the handmaids of peace; they are the enemies of war. In no respect is the evolution of our society more remarkable and more evident than in this one particular, viz., the ever-growing value attached to human life. No better or higher test can be found of a nation's moral status than this. War, real old-fashioned war, if I may use the expres-

sion, is the negation of kindly impulse. Tenderness to an enemy was an evidence of weakness, or of a hero's temporary aberration. A free press is another great foe of war, not only when it raises its voice directly against violence between nations, but when it faithfully portrays the horrors that were never realized until men were brought face to face with their existence. Still another enemy of war is the growing influence of woman. She has taken her place in literature, art, science, journalism. That influence is all in favor of peace. The Amazon is an extinct species. But the great and fatal argument against war is that it does not pay. There was a time when the force of this plea was not generally recognized.

A New and Valuable Book.

"The Lyceum Guide," for the home and lyceum. A manual of physical, intellectual, and spiritual culture. Compiled by Emma Rod Tuttle. A collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, Instructions for Organizing and Conducting Lyceums; Instructions for Physical Culture, Calisthenics, and Marching; Banners, Standards, the Band of Mercy, etc. Illustrated, and contains about 250 pages; bound in colored cloth and embossed in gold.

A book by the aid of which a Progressive Lyceum, or Spiritual, or Liberal Organization could be organized and conducted has been a long-felt want.

This volume supplies everything essential. It is equally valuable in the home, the neighborhood gathering, or the largest organization.

It is with pleasure we are able to announce the publication of this valuable work, which will be ready with the New Year. Mrs. Tuttle by long experience in Lyceum work is thoroughly qualified for the task she has undertaken, and has so well accomplished it that nothing is left to be desired, and deserves the thanks and patronage she is sure to gain for this valuable contribution to the Lyceum and the cause of Spiritualism. The book is sold at the remarkably low price of fifty cents, mailed free. Published by Hudson Tuttle & Co., Berlin Heights, O., to whom all orders may be addressed, or to this office, where the book may be obtained at wholesale or retail.

The New Tariff.

The Ways and Means Committee, through Chairman Wilson, has presented a new tariff bill, which is radical enough to please the most rabid free trader in the country. It is safe to say that our "Infant Industries" will yell loud and long until a pap is given them in the way of a lesion of duty on manufactured articles and fabrics.

The bill in its present form can not become a law, and even if it does the problem of labor, its place and remuneration will remain unsolved. In the first place, the tariff in an era of peace never should be made a political issue, nor its reform be placed in the hands of roobacks who in nearly every instance are the paid hirelings of plutocracy. Labor interests rarely have any place in tariff discussions, and the country has yet to see a committee on tariff revision composed of a majority of laboring men, or those having the interests of labor at heart.

As long as millionaire Congressmen and Senators are allowed to junket with the question the manufacturers need have no fears upon the loss of their interest, nor the producers of wealth any hopes upon the gain of theirs.

THE Bishop of Western New York—Episcopal—A. Cleveland Cox, has lately been airing his views on the American Pope, Mr. Satolli. The worthy representative of the Episcopal Church says the worthy representative of the Catholic Church is an interloper, a dire calamity, and unfit to come here and tell American Catholics what they shall do, etc. Up to date the representative of the Catholic Church has not replied to the worthy bishop's strictures, perhaps never will, for we understand that Mr. Satolli is a diplomat, and doubtless has learned what a good many Americans already know, that to enter a protest against the fulminations of Bishop Cox is as much a waste of time and dignity as it would be to file a buzz saw to whittle a cheese.

SPIRITUALISTS, after many impostures by mediums who add fraud to their genuine manifestations, are beginning to realize that it is better not to endorse a medium until he has proven himself absolutely honest; and rather than resort to fraud, give nothing when conditions are unfavorable. Spiritualists, too, should make themselves content with little, and have that little pure. The demand for much is the first incentive given to mediums to commit fraud. The supply will always be consistent with the demand.

THE inconsistency of editors of secular papers has been glaringly exposed recently by their denunciation of the administration for not annexing Hawaii. Only a few months ago these same editors were denouncing the French Republic for attempting to do in Siam what they were instigating our Republic to do in the Sandwich Islands. What some people call patriotism is blind folly and political chicanery.

THE wrong doing of one or more mediums will no more cause Spiritualism to die, than will the blunders or rascality of political party leaders cause the party itself to disintegrate. We can not judge a religion or a political party by the unconscionable scoundrels who happen to get into the confidence of the people by fair promises and pretensions.

AS LONG as men are blinded by partizan politics it will be impossible for them to see the truth of things or understand the causes of panics and depression in business. Independence of thought and prosperity go hand in hand. The true philanthropist is he who feels the loss of what he gives, having need of it himself, not the millionaire or wealthy nabob, whose contributions are but pittance in comparison to the widow's mite.

Jubilee Poem.

Poem to be recited by the youngest member of each society on the day of the National Spiritual Jubilee, December 17, 1893.

The day of Jubilee is here: We sing our song of praise and love, We celebrate life's perfect year, Tatted with the realms above. We know there is no death to-day: We see the leaves and blossoms fall, The hidden germs cannot decay, They wait for the spring's sweet call. We know our loved ones fade from sight, As shadows fade before the sun, To be revealed in golden light, In the fair kingdoms they have won.

We cannot see the atmosphere, That is our breath of life below, So, viewless, these heavenly friends are near, Lighting our pathway as we go.

Yet manifest sometimes to sense, More frequently to soul they come, Dispersing earth-born shadows dense With glory of the heavenly home.

Taught by these blest ones from above That every deed and word of ours, If prompted by goodness and love, Will blossom into heavenly flowers.

That if we nurture hate and scorn And seek revenge while in this state, Each thought becomes thistle or thorn To pierce our lives with our own hate.

That if we injure others here, Or take the life we cannot give, Our shadows clothe us in that sphere And make our realm till we forgive.

That the fair islands of the blest, The gardens of our paradise Are fashioned when we do the best, Having but truth before our eyes.

Our mansions are not made with hands, Our treasures are not gold and gems, But fashioned of love's high commands, Of thoughts wrought into diadems.

They teach us that no soul is "lost," No one can enjoy heaven alone; But if one heart by woe is tossed We feel that sorrow, every one.

No flowers blossom all alone, No star shines but its sister star, Pierces the depths of its azure throne To greet its sister from afar.

Each atom helps to form the whole Of this grand universe of ours, So every thought from every soul Complete the Truth's resplendent powers.

Immortal songs are in the air, Anthems of praise by spirit's sung; The soul repeats the theme most rare, The earth with garlands is adorning.

Let joy-bells ring in every heart; Our watchword Truth and Unity, Let sorrow from each life depart, This is the Day of Jubilee.

Dubuque, Ia.

Thanksgiving day has come and gone, and I was just wondering how many Spiritualists enjoyed religion on that day.

While attending the National Convention in Chicago I noticed there was quite a difference of opinion in regard to using this good old word, and as I sat listening to the pros and cons my thoughts strayed away for a few moments to dear old Mt. Pleasant Park, and I see could these words in nature's own green as I had seen them over the speakers' stand every day for a month at camp last summer: "Religion is duty done," and I said to myself, it is not the word but the interpretation thereof that is troubling them. But to return to my first question, how many of us closed the day with the soul satisfaction of duty done? It is not the great amount of good deeds we perform, or the amount of money we have expended for others, but have we done what we could? If we have, we enjoyed religion and also our thanksgiving.

The Liberty Hall Sunday-school children celebrated with the opening of the Free Library, that we have established for them and all poor children that like to read. We hope to add to this from time to time. The usual treat of apples, candies, nuts, and cakes followed, and about eighty had an enjoyable time. How little it takes to make children happy, and I was reminded of a little poem I read some years ago which might teach us older ones a lesson in contentment. Time has played a sad havoc in my memory, and I have retained only the last verse, but it ran something in this wise. One Thanksgiving day a lady in passing a small house saw a little girl swinging on the gate, having such a happy face that she could not resist the temptation to stop and speak to her, saying, "You look so contented and cheerful you must have had a nice dinner to day."

"Oh yes," says Honora Mullally "You should know my good Friend, Mrs. Down. Had some nice sweet taters Which Sally her sister baked Lovely and brown. And, oh m'am, you should have seen it, The foinest and fattest of hins, And they gave me the gizzard And back of that hin And all of the sweet later skins."

Surely a contented mind is a continual feast.

CORR. Prog. Spiritual Ass'n.

Springfield, Ill.

I take this opportunity to let you and all others who are interested in the progress of our grand philosophy know we are also living, as Spiritualism has come to our city to stay. We were incorporated February 4th, 1892, as the "Social wheel of Progress." Since that time our society has lost three members who have crossed the river. A few others have returned to the Church, but as a whole we are stronger and more hopeful this year than we ever have been before. We hold our regular public meeting every Sunday evening in the Grand Army Hall with good attendance. Our pastor, Mrs. Anna B. Lepper lectures and gives tests which are always fully recognized. Our developing class meets every Thursday evening at the house of our pastor. Tuesday evening are devoted to our social gatherings and they are always well attended. We do not believe there is a more harmonious society where all are so united in the grand work. We number some twenty odd. Now that our pastor, Mrs. Lepper, who has been seriously ill, is better, we expect to do some good work, thanking the angel world for sparing her to us. Our president Mr. D. N. Lepper is developing as a speaker, and one Sunday evening in each month is given to him, he then gives us very fine original essays, followed by tests by Mrs. Lepper. So I am able to say Spiritualism is indeed progressing here. We will, if the health of Mrs. Lepper permits, try and do the best we can to aid in keeping the grand Jubilee day, December 17th. Glad such a day has been set apart for that purpose, for surely we will encourage other small societies who have, by the reports we read, even greater trials than we, and we think our city is a hard place to work in, but it seems that when we do our part the angels aid us so much that the difficulties all melt away.

"ONE OF THE CLASS."



## CORRESPONDENCE.

## New York Notes.

Societies are springing up all around us just now. New York is large enough to give ample room to all earnest workers, and we hope every meeting will inspire a love of the truth and a life of love. If the members of each society will recollect that whosoever scatters the seed of spiritual truth are not foreigners, but "of the same household of faith," and therefore our brethren, we shall cherish the deepest interest in the growth and success of all efforts to spread the glad tidings of immortality.

Mr. J. W. Pickett has opened Sunday meetings on Forty Second Street, near Fifth Avenue. Mr. W. J. Conville speaks in the same building on Sunday evening during December. Mr. Harlow Davis holds Sunday afternoon and evening meetings at Spencer Hall. A number of parlor seances are being given also on Sunday evenings. Mr. Price and Mrs. Florence White have commenced a Friday evening meeting at Spencer Hall. Mrs. Ada Foy is to conduct a seance on Wednesday evening of each week during January and February. So you see, the cause is booming here just now.

J. Clegg Wright is the speaker for the First Society of Spiritualists in this city for December. Surely, with such diversity of talent upon the New York rostrum, all spiritual tastes will be met, from the most transcendental to the most matter of fact.

The phenomenal meetings are well attended, as a rule, but where nothing save the philosophy is expounded, the audiences are comparatively small. The world is not satisfied with theories, however beautiful, it requires clean cut facts. There is doubtless a strong love for the marvelous animating the mass, but through this satisfied curiosity is imparted a higher thought, viz, the continuity of life.

The Hithical Spiritualist Society, of which Mrs. Nellie T. Brigham is the permanent speaker, is doing excellent work. Mrs. Brigham's inspiration is of a highly spiritual character. The New York Psychological Society under the able presidency of Mr. Saipha have large meetings every Wednesday evening.

Lyman C. Howe closed his present engagement with the First Society of Spiritualists on Sunday, November 26th. Mr. Howe carries with him the sincerest good wishes of the members, and the assurance that when he re-visits this city in the future he will find a hearty welcome, and many pleasant recollections of his present ministrations.

"Why is it that a spirit giving four good tests, should utterly fail in the attempt to give a fifth?" was a question asked Mr. Howe's guides on Sunday morning, and the reply was complete.

The afternoon meeting was a good one. The tests were excellent, the addresses well timed and the singing by Mrs. Morrison and Mr. Snipes much enjoyed. Owing to Mr. Newton's ill health, Mr. Robertson took the chair at each session. Mrs. Henderson spoke and gave tests which were all recognized. Mrs. Williams offered some gems of thought, and followed them with convincing evidences of clairvoyance. Mrs. Florence White addressed the meeting and gave tests under control. Mr. Striker, a new medium, delighted everybody with his remarkable gift as a seer.

Mr. Howe delivered one of his finest discourses in the evening, which was listened to by a good audience with much interest. Your correspondent regrets his inability to furnish the LIGHT OF TRUTH with a synopsis of these eloquent efforts.

Florence Rich White, the well-known platform test medium, assisted by the entertaining and logical speaker, Theodore F. Price, gave the first of a series of meetings in the interest of the spiritual philosophy last Friday evening, December 1st, at Spencer Hall, 114 West Fourteenth Street. There was an audience about equally divided between Spiritualists, investigators, and skeptics present, and each class received what was best suited to the state of his mind by way of a test. The medium seemed to be in good form, if that term may be applied to the conditions required by the spirits to get perfect control. Mrs. White, after being entranced by a spirit who gave his name as Theodore Morris, of Brooklyn, and who announced, with some deprecating comments on his unspiritual life, that while in the earth form he had been engaged in the theatrical business, was taken possession of by "Dew Drop," who entertained the audience for something over an hour by the most convincing tests of a greatly varied character, all of which were recognized by those to whom they were given.

Prof. Price's lecture was of a very logical and entertaining character; and bore largely on the scientific aspects of the philosophy. He is very clear and convincing in his arguments, and is a speaker that one never tires of listening to. His subject next Friday night will be "The Reflex World, or the World of Emanations."

Mrs. White will give the second seance, assisted by Prof. Price, next Friday night at Spencer Hall, on which occasion the hall should be crowded.

ALEX. SUMMERFIELD.

## Letter from Abby A. Judson.

Louisville, Ky., has a character of its own. It is conservative and the inhabitants love their home. The democracy here is strong; and its famous exponent, the *Courier Journal*, is probably the most able paper of the South. It has the courage of its convictions, and its trenchant columns fling strong arguments and scathing wit against all opponents. Brought up in Burma by an anti-slavery father, educated in New England, a Republican during the war, and an idolizing admirer of the great Lincoln, my political proclivities have been far removed from those of this great paper. But slavery came to an end long ago, Spiritualism has enlarged the sphere of human brotherhood, and I can admire the courage and the unflinching adherence of sincere Democrats to their principles.

Will this country, will this world, ever come right? Will there ever be a "government of the people, by the people, and for the people on earth?" Will capital cease to oppress labor? And will the laborer, hungry, cold, and weary, and stung by the sufferings of wife and child, cease to curse the hard tyrant, who grinds him down to starvation point, in order that he himself may lie soft, feed richly, and make his winter home redolent with fragrant flowers in a semi-tropical atmosphere? Who can answer these questions? We Spiritualists can answer them to this extent, that sometime, in the future unfoldment of this world, all wrong will cease, and Burns' inspired lines will be realized in outward form and

"Man to man the world o'er  
Shall brother be."

But alas! the happy condition of far away generations does not deaden the pangs of this. And, to our mind, the horrible sufferings that now beset the poor will have to increase, before a way can be opened for their removal. More unflinchingly, in its fiercest efforts, will the feet of the selfish oppressor be set on the whitened brow, and the writhing form of his victim, until at last—at last, outside indifference will be kindled into indignation, and will unite with the oppressed to crush out every monopoly, and to wrest from every millionaire his unlawful share of the wealth of the world.

Whether it will be war, or a gradual opening of the eyes of all, and a gradual development of a strong public opinion that will bring us out right, we do not know. High spirits are working for the latter. There will be more and more proofs of the unlawfulness of monopolies and of extreme wealth, in the dire agony of the extremely poor,

and some dread retaliation on the part of the crushed worm that will clear the vision of all except a portion of those who have got the web, & into their own hands. All hearts will be seized by compassion or indignation, and their passions beaved, born and heaven directed, will enter some brain and be accepted by the people. These plans will be tentative, the first ones will not be perfect. Plan after plan may be tried, successive generations will labor and strive, but at last, in time, order will come out of confusion, and justice will reign in the material world, as it now reigns in the spirit world. "First the blade, then the ear, then the full corn in the ear," said Paul. The constitution of the universe, which some people call God, works on and on for progression.

Little by little, with toil and pain,  
We win our way through the shapeless grain.

Out upon those who say that progression is intermittent, and is confined to the first half of a cycle, who say that mankind climbs a wheel, and is just as long descending that wheel, and then begins to climb another one, and then repeat the old process. Our guides teach us far otherwise. They teach us that mankind, as a whole, develops from the physical into the intellectual, and from that into the spiritual; and that the material world will in time be merged into the spiritual, and that thus our advancement is continuous and never retrogrades. What will come to us as individuals in the remote future, we do not know, and no finite being can know. But of this we may be sure, solid growth will ever keep pace with the march of events, and once on the up grade, we shall rejoice everlastingly.

ABBY A. JUDSON.

## St. Louis, Mo.

Our Medium's Meeting at Garrison Hall was well attended and all looks bright of a Winter work in St. Louis. The Medium's Meetings will be open to all friends and mediums every Sunday afternoon at 2:30 p. m., and we would be glad to meet all passing through to call on us, we all work in truth and love. We had Mrs. A. M. Glading at Howard Hall last month. But our hall is opened at 10:30 a. m. and 7:30 p. m. every Sunday, with a good medium's meeting in the afternoon. Let all who enjoy listening to the mediums with their different controls come out.

CORR.

The writer hereof prizes it as a fortunate coincidence that his steps were directed to the city of St. Louis at the time that Mrs. A. M. Glading came here to lecture and minister to the St. Louis Spiritual Association during the month of November.

The first Sunday morning of Mrs. Glading's appearance at Howard's Hall there was but a meagre attendance, but the effect produced by the address and descriptions of spirit friends were such that in the evening the hall was filled with earnest listeners. I have never met such a many-sided, versatile, all around medium as Mrs. Glading is, being a trance speaker, a test medium, a psychometrist, and an automatic writer. Her guide and principal control, "Hoolah," was a Sioux Indian maiden, whose parents were massacred by the whites when she was five years of age, and was then adopted by an English family and educated, and at the age of seventeen was returned to her tribe as a teacher, and passed to spirit life at the age of twenty-three. She claims to have been in spirit life over one hundred years, and Mrs. Glading is the only medium she has ever controlled. Her lectures and replies to questions are full of suggestion and information, well calculated to open the eyes of mortals to the deeper realities of life.

Mrs. Glading, fully entranced and unconscious, speaks in a free and easy, but impressive manner, and on the platform presents an embodiment of womanly grace and dignity.

The lectures drew large audiences, and were listened to with more than usual interest. The *St. Louis Globe Democrat* published outlines of some of the discourses and sketches of tests, readings, etc., with only an occasional fling and sarcasm thrown in, but mentioned the fact that the audiences consisted of intelligent and cultured people, and prominent business men.

One of the peculiar mediumistic gifts of Mrs. Glading is the ability of delineating character from the sound of the voice, the medium listening with back turned to the audience, and taking care that the subject is seated again before she turns about. The character sketches then given are no vague, general talk, but straight distinct hits.

Strange and phenomenal, too, is Mrs. Glading's mode of automatic writing. While conversing and paying no attention whatever to the movements of her hand, the writing commences with the end of the message, or at the bottom of the leaf, and proceeds from left to right, forward and upward, and ends with the beginning. It can only be read when reflected from a mirror, or from the opposite side when held up to the light.

In private life Mrs. Glading is a plain, genial, common sense woman. Born of German parents, speaking German fluently, she has retained the best traits of that nationality. She goes from here to Washington, D. C.

There are many devoted and progressive Spiritualists here. The cause seems to be on a good and permanent footing.

GEORGE LIEBKNECHT.

## Lynn, Mass.

The *Evening Item* of Lynn, says: Cadet Hall was, Sunday, well filled, afternoon and evening, with an intelligent audience, to listen to the well known lecturer, Dr. George A. Fuller, of Worcester. Appropriate music by Mrs. M. P. Johnson and G. D. Merrill. Mr. Fuller took for his theme in the afternoon, "Spiritualism and its Effect Upon Religion, Literature and Society," presenting his hearers with a lecture intensely interesting to all, who gave him well merited applause at the close. In the evening Mr. Fuller took his subject from the audience, "The Attitude of Spiritualism Towards the Bible." Mr. Fuller gave a complete history of the Bible and the attitude of Spiritualists in relation to it. His lecture was forcible and convincing, as well as interesting. Mrs. William S. Butler, of Boston, who is a favorite in Lynn, gave a few able remarks and a large number of tests, all pronounced correct. Dr. Arthur Hodges then gave one of his convincing seances, riveting the attention of all by the recognition each test received. Next Sunday Rev. E. A. Titus will occupy the platform at 2:30 and 7:30. Tuesday evening, at 15 City Hall square, Mrs. S. H. Merrill, of Boston, Mrs. Dr. M. K. Dowland and others will take part. All welcome.

## Hamilton, Canada.

On Sunday last Mr. Geo. W. Walrond delivered a trance lecture on the "Influence of the Planets" on human nature. That the ancients had a very clear and scientific conception of astronomy and astral influence is evidenced in the fact that all religions centre around astronomical worship, while the so-called sacred writings, even the modern Bible, are allegorical representations of a purely astronomical nature. All ancient scriptures bear the same impress which is at once astronomical and astrological. The thirty-eighth chapter of Job contains passages showing the immutable laws governing the influence of the starry bodies. "Canst thou bind the sweet influence of Pleiades or loose the hands of Orion?" And these same influences are ever at work for good or for evil according to the various angular aspects of the good or evil planets. Many questions were answered, and some test and spirit messages were given at the close of the lecture. The hall was full and great interest was manifested by strangers when the exercises were concluded.

CORR.

## Lily Dale, N. Y.

To yourself and your many readers we bring tidings of joy. A child has been born in our midst, strong and sturdy, with good prospects of long life and unmeasured success. We have christened our new born babe "The Children's Progressive Lyceum," and now we wonder how we ever got along these years without it. We have tried to keep a lyceum running for several years on these grounds just the few weeks of the camp meeting, trusting to our summer visitors for the material, and saying it made with hardly a decent burial at the close of the camp with never a thought of a resurrection in the year rolled around again. But a few weeks ago Mrs. Myra Paine came to take up her abode in our midst, and the first move she made was to call at district school, where she found thirty three as our bright and intelligent children as can be picked up anywhere, and under their efficient teacher, Miss Grace Phillips, developing musical and elocutionary powers not to be despised. So she asked the children if they would like a lyceum, and every hand went up, and their eyes fairly danced. So she says we will have one. You may all come here next Sunday at 2 o'clock, and we will organize a lyceum. The call was promptly obeyed.

The next Sunday we had obtained the use of Library Hall, and Thursday evening we had a basket festival to obtain funds to buy coal, etc., to keep us warm on Sundays.

The way the ladies responded with their well-filled baskets to be sold at twenty five cents a piece, and the alacrity with which the gentlemen bought the baskets and walked off with the ladies who owned them to investigate their contents, and then finished up the evening by keeping time to the bewitching music of the orchestra who volunteered their services, showed what a warm welcome the new born child has received, and how ready the kind friends are to furnish the nourishment necessary for its subsistence. We know it can not help but prosper with such encouragement.

After this our lyceum will be held at 11 o'clock a. m. in Library Hall, and after the exercises by the children are concluded, the contents of a question box will be investigated, and the spirit guides of the medium, present will be asked to answer the questions found therein. We think an hour can be spent very profitably in this way.

We expect to lose some of our workers when the Florida Camp opens, but we shall be in good running order before that time, so we can continue the work in their absence, and welcome them joyfully on their return.

We use as a text book Mrs. Paine's "Easy Lessons in Spiritual Science," which we recommend to all lyceums, especially those whose numbers, or lack of experience in lyceum work will not admit of following fully the forms laid down in A. J. Davis' Manual. Because we can not do all is no reason why we should do nothing. Our children have been neglected too long. They are reaching to us for help. Shall we respond?

CORR.

## Nashville, Tenn.

I feel so happy I must write you again! Spiritualism is alive in Nashville! On the walls of spired ecclesiasticism, and on the temples of a proscribed God is written the elegy of dying bigotry. Over the shadow sunshine come! From dead creeds, oh, arise ye, unmanacled, living deeds! By the constant devotion and unwearied liberality of that assiduous worker, C. H. Stockell, assisted by a few others, a church was organized and incorporated here about a year ago. Being limited in means, it had to rely chiefly upon home talent which has been freely given, and much of the outlook for the future is due to their devoted aid and interest.

During this month (November) our hearts have been gladdened by a "Spiritual Renewing." Dr. H. T. Stanley, the eminent test-medium, has been with us. His power is truly wonderful. Name after name, incident after incident in the earth life of loved ones and well known historic personages of our city are rapidly, given by the doctor while under spirit control, thus disarming opposition, annihilating unbelief, and paralyzing ridicule; while his materializing seances make every member, to see as it were, "the shining shore." We confidently expect great accessions to our ranks, and theologic enslavement to die before the resistless march of unfettered truth.

JOHN MOSLEY CLARKE.

## Lawton, Mich.

The quarterly meeting of Spiritualists of Southwestern Michigan, convened at the town hall at Lawton, Sunday, November 26th, meeting called to order at half past 10 o'clock a. m. by the president W. R. Sirrine. First was the rendering of a piece of music by the Orell sisters of Paw Paw, then a recitation by Mrs. Stevens of Paw Paw, and following this was a poem and lecture by our well known speaker Mrs. A. E. Sheets, of Grand Ledge, Mich. The title of the poem was "The Song of Truth," the subject of her lecture was given her by some one in the audience which she handled in a masterly manner seeming to please all present; another piece of music by the sisters; then the meeting adjourned for a picnic dinner at the hall.

Afternoon meeting was called to order by the president. First there was a little business to transact. After that Mrs. Ojell of Paw Paw, who was sent to Chicago as a delegate to represent the Southwestern Association, read her report of the National Convention, which was interesting and well rendered, then there was a piece of music by the sisters and a recitation by Mrs. Stevens, entitled "The Church Organ," then another piece of music, then a poem by Mrs. A. E. Sheets, entitled "The City of Light," and following all this was a grand lecture from Mrs. Stevens, which seemed to please even those that did not believe in Spiritualism. Subject of lecture "The Old and the New." The day being fine for the time of year there was a good attendance in the forenoon, but a still better one in the afternoon; the meeting closed with a piece of music. It was decided to hold the next meeting at Paw Paw some time in March.

## Grand Ledge, Mich.

Having returned to Michigan, to fill December engagements, I thought a few words with the friends of this and other States would be acceptable relative to the cause in Pennsylvania, and Ohio where we have been laboring the past two months. In the first named State my home was with Dr. I. T. Aiken and his estimable wife of Blooming Valley, and Mr. and Mrs. C. W. Jud, of Meadville, the latter being a sister of the well known speaker Mrs. Libbie Lowe Watson, of Cal. The cause of reform not only in Spiritualism, but in Grange Alliance and suffrage work, is ably sustained by our people there, and to them is due the success of the meetings held in their own hall at Richmond, where they have had talent of the best to sow the seed of a more humanitarian religion than the world of the past has known. The interest is increasing, (especially among a class of people who have been heretofore indifferent) as shown by the large audiences that attended the services for which good music had been provided. From Meadville we went to Andover, Ohio, where we were assisted in our labor by many of the Spiritualists there who are prominently connected with the business interests of the place, near which is the old home of that sturdy veteran of our cause, such a notable figure in Ohio politics a few years ago, Benjamin F. Wade.

On the whole we feel we have reason to believe that the work of our earlier mediums is in etching with its reward, that a broad spiritual education is for the masses, when once obtained we shall no longer feel the power of the greedy oppressors' hand upon our people as it is to day. May angel helpers be with us. Mrs. A. E. SHEETS.

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Outraged, you who have failed to get relief from any other source, try this strange and marvelous man. Magnetized medicine and paper sent under direction of his Spirit Band of Doctors for each case, enough to last first month, for \$2.00. In many cases this is sufficient, but if a perfect cure is not effected, \$1.15 per month after that. Send three two-cent stamps, lock of hair, name, sex, age, one leading symptom, and he will tell you what ails you free. Medicine sent by mail, postage free. The best of reference given, if required.

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DR. ANDREW JACKSON DAVIS' Wild Cucumber Pills are doing wonders. The demand for them is rapidly increasing. They cure Bilious Complaints, Sick Headache, Constipation, Acid Stomach, Indigestion and relieve the system of its waste and uselessness. If you try them once you will never be without them. They produce no pains and always give relief. No household is complete without them. Price 25c a box, 5 boxes \$1.25, sent on receipt of price by N. Webster & Co., 100 N. 3rd St., Boston, Mass. Fuller & Fuller Co., Wholesale Agents, Chicago, Ill.

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**CATARRH**  
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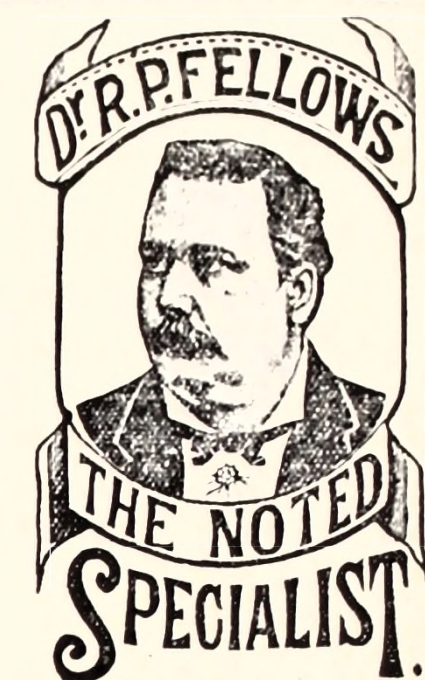
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ISA REGULAR EDUCATED and Legally Qualified Physician, and the most successful in his specialty, as his practice will prove. The doctor treats all those peculiar diseases of young and middle-aged men, as the result of youthful errors and excesses, causing Early Decay, Loss of Manhood, Wasting Discharges, Varicocele, Mental and Physical Debility, Idiocy, Insanity, and Death.

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THE QUESTION SETTLED. A careful comparison of Biblical and Modern Spiritualism. Price 5 cents. By Moses Hull.

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## Tidings from Over the River

OR,  
Spirit Experience in the World Beyond.

BY SPIRIT WM. HARRON.

THE FIRST SPHERE.

The first sphere of the world of spirits is somewhat peculiar, and when a mortal is released from his body, he is perfectly and utterly astonished at the surroundings. He beholds a luminous country with fields, and cities, and streams, and gardens, as well as attending spirits who bid him welcome to his new home. This sphere is always brilliantly illuminated to the new coming spirit, who is immediately conducted by his friends into a new and beautiful home, which has previously been prepared for him by friends who have gone before. He is usually carried to a home that is surrounded by all that is beautiful, and which is characterized by his tastes while in earth life. The couch is always luxurious upon which he rests, and the view of the landscape is beyond all comprehension or conception of what is really and truly beautiful. He is awakened at morn by the songs of twittering birds, and at night soft and sweet music lulls him to sleep. His attendants are pure and beautiful spirits, full of radiance and love, and all is done for him that can possibly be done to make him perfectly happy and contented. But there comes a day of reckoning, at some future day, after all this love, and beauty of attraction and sentiment is lavished upon this new spirit, he is one day left utterly alone, to think, and think, and think. All of a sudden the atmosphere around him becomes darkened, and this eternal thinking is constantly going on. His misdeeds arise before him like accusing angels, and in his despair and darkness he often prays and calls upon God to relieve him of this terrible silence and this accusing conscience. For days, and often weeks and months, this ordeal is kept up, until at length some beautiful spirit, radiant with love, and all that is sweet, and holy, and good, comes to him, and with sweet words of cheer teaches him or her how to advance, how to overcome this evil with good, and by degrees this wealth of love is so lavished upon this benighted spirit, that at length he comes from darkness and despair into the beautiful light of new home which is full of love and light. This is not, however, accomplished in a short time. Often it requires weeks and months, and often years to break the stout hearts of those who have oppressed others during their earth life, and I have known incorrigible spirits to linger and hunt around on the darkened earth plane for years and years, until they find some mortal through whose eyes they can see some light, by coming into the aura of this mortal. Often this requires years and years, and often it is not accomplished at all, the poor spirit being in darkness until some angel comes to his relief, which is not done till he suffers commensurate with his deserts. It is in this way that so many mediums are attended by spirits. It is true many good and pure spirits come to the earth and do good, but on the contrary there are hundreds, yes, thousands of people attended by spirits on the earth plane for the sole purpose that the attending spirits may do good, and thus overcome the wrongs they have done while on earth. When all their wrongs are wiped away by good deeds, and sincere repentance, then they are allowed to advance to more beautiful conditions. I have seen spirits on the earth plane who have been wandering around for hundreds of years. It is said that many murderers and those who have sorely oppressed their fellowmen are so situated, and I have seen women in darkness and despair on account of their evil deeds done on the earth. It must not be inferred that ordinary sinning mortals are thus situated, for it is only those who have been guilty of enormous crimes against their fellowmen, who are thus surrounded with darkness and despair. Often such benighted spirits pray for, and crave utter annihilation, but alas, their prayers are not answered. They see no God, and no God answers them. Would that there were a God to pity them, but these evil doers must wipe away their own crimes by suffering and repentance. How truly, then, is it said that "the way of the transgressor is hard." Jesus Christ knew of these things, being a finely developed medium, and how truly and how beautifully did he say the way of those who do wrong, is beyond the comprehension of us mortals. He knew all sinners would have to suffer for the deeds done in the body, and it is a true, as well as a great "first cause" that every evil deed will have to be accounted for when you enter the spirit world. The miser, the loud-mouthed prevaricator, those who oppress the poor, the unprincipled, and all who sin—every solitary man and woman who does wrong in this world will have to suffer equally and fully for every wrong they do here. There is no possible escape; all must meet their own rewards and feel them to the fullest extent. The laws of spirit life are fixed, and as immutable as the laws of gravitation, and hence every soul will be punished or rewarded according to the deeds done here. Every one will be weighed in the balance, and every one who will pass the critical ordeal, will be happily situated, and every one who is found wanting, will be forced to suffer, until, as Hamlet said, "The deeds done in the body are burned and purged away." There is no literal hell, such as orthodox preaches about, but there is a hell of conditions. A raging hell for every evil doer. There are hells and hells. Hells for the murderer, hells for the infamous debauchee, hells for the gamester who cheats his fellowman, hells for those who oppress the poor and needy, and hells for all evil doers. There is no one to save such. All must meet their own record. All must face the inevitable, and all will be punished or rewarded according to the quality of the life lived on earth.

I would not frighten a single soul on earth. It is easy to be good and honest and true. It is easy to do unto others as you would have others to do unto you; and it is easy to preserve a clear conscience as you go through the world. This you can do, or not do. Take your chance. Do right for rights' sake, because it is right, and

enjoy eternal happiness and all that is beautiful and lovely and true, or do wrong, and enjoy that which you will surely find in the conditions of hell. I write about through this mortal's hand. I do not mean that there is a place called hell, but conditions which are equally as bad.

I do hope (I mean I, the spirit that writes with this mortal's hand) that every man and woman will turn over new leaves, and undo the wrongs they have done, before leaving the earth plane. If you do, you will enjoy a beautiful life, and if you do not, you will surely meet your reward in weeping and wailing, and in that punishment, which in your anguish of heart you will say you richly deserve. You may not see it now, but when you are a spirit your perceptions of right and wrong will be quickened and then you will see clearer, and in a more horrible way, the record you made while on earth. The good and true will be happier for the change, but the evil will curse the day their spirits entered the spirit world. Riches will not go with you. Your ashes will mingle with the poorest beggars in the common church yard, and your spirit poor, and without one cent, will have to stand the ordeal of which I have written.

See to it that you come prepared. Don't be cut down in the midst of a sinful life. Try and undo every evil deed before you come into the spirit world, and then you will have just cause to thank me for this advice, and this medium for allowing me to lower his vitality by using his hand and nervous system to write these chapters. Ah, if you could see the sufferings of some poor wretches in the spirit world, you would haste to undo your evil deeds, but as you can not see them, take my solemn word, that you will surely thus be dealt with when you enter the world of spirits. This book is not written to make money. It is written without one hope of fee or reward. Not one cent comes to the medium, and the spirit who writes does so on account of pure love for the erring mortals on this earth, many of whom are destined to undergo years of suffering in the spirit world, unless they turn over new leaves and become better people. Please do not correct an error by saying in your heart a "crank" wrote this book. You can not afford to take this risk. It is beautiful to do good any way, and how important it is. When you know good deeds will bring you a sweet and beautiful life to do so, while the contrary will bring tears and reproaches. The medium who holds the pencil while I write is considered one of the most sensible business men in the large city where he lives, and you will commit a dangerous error if you think this book is the work of a so-called "crank." It contains the truth, the whole truth, and nothing but the truth. I, the spirit who writes, do this for your good. Surely you can appreciate this kindness, when all I ask as compensation is that some day you will meet me in happy and radiant spheres, and then you will say this book turned you from evil ways, and enabled you to lay up stores in bright and happy spheres.

"Where thieves do not break through and steal, and where moths do not corrupt." Take it as you may, is it not noble to do good? Is it not beautiful to help the distressed, is it not manly and womanly to stand upright in God's sunshine and allow others to toil and live as you toil and live? Is it not beautiful to give bread to the hungry, and fuel to the freezing? Oh me, can you not agree with me that good and virtuous actions bring their own reward, not only in this world, but the world to come. Give the matter a doubt. We, the medium, the spirit who writes, and the publisher of the book, are working to gain not one cent. Is it not true that all love a cheerful giver? Is it not true that your fellowman has as much right to land, and air, and water as you have? Does not labor and toil locate all wealth? Then why, oh, why, will you take the lion's share, and not permit your less fortunate brother or sister to enjoy some of the blessings God in his wisdom and mercy placed here for his children. You may have your lands and estates, your bank account and your millions, but I tell you seriously and solemnly, that when you enter the world of spirits, and you have done good and noble deeds, one hungry mouth fed, one starving pair of lips that have been nourished, one poor widow who has been given a little coal or wood, this will count, yes, one good deed will count more than all accumulations. You can not take riches into the spirit world, but good deeds and noble actions are timbers sent before to fashion the home you are to live in, after life's fitful fever is over. Would that I could turn the coffers of the rich miser loose for the poor to enjoy. Would that I could get the rich to give the poor their dues. Would that I could get those who seek after the "flesh pots" of the world, to lay up some stores at least, that are permanent. Riches are but the dross of the earth, but good and noble deeds live forever. Do good, support the weak, strive to do that which is noble and generous, and honest, and good, and thus lay up that which is beyond price. Do it not—oppress the poor, starve your feelings, abuse the weak and lonely, lay up evil deeds to go with you into the world of spirits, and my solemn word for it, you will regret it deeply and sincerely. Every deed has its reward one way or the other. Beware! Beware! Beware!

To this I will add an answer and question as factors taken from the LIGHT OF TRUTH published in Cincinnati, from its issue of November 19, 1892. The controlling spirit who presides at their public circles was asked, and replied as follows:

QUESTION—Is not the doctrine of purgatory true in some respects?  
ANSWER—Yes; the doctrine of purgatory, as I understand it, is progression after death, and progression is eternal. There is no standstill here or hereafter. The word purgatory belongs to the Catholic Church. They teach that where a man dies without repenting, and is not prepared to enter heaven, he will go to an intermediate place called purgatory, and there he will stay until he is ready to enter heaven. Friends, not one of you will enter spirit life perfect. I have been in spirit life twenty five years, and I am still a student. I am thankful for every kind thought sent to me from the world side. I am glad to come to this world side and take a woman for my mouthpiece, that others may know that there is no such place as the heaven as they have been taught of. There is no great white throne and a God sitting upon it. Heaven is a place where all

spirits work, not only for self, but for the benefit of others. Legions of spirits come to your earth daily, trying to turn some from their evil ways. If you ask me if every spirit is at rest, I would answer no. If a man has done that which he feels and understands to be wrong he will try to right that wrong. If he has taught a doctrine which is wrong he will hasten back to influence some one to teach mortals the better way instead. When some pass out of this life without having time to say "I am sorry, and would do better if I could," do you suppose they are satisfied to stay away from you? Nay, they will return and try to whisper in your ear and tell you how sorry they are they did not do better. But, friends, there is not a soul lost. They may enter uneducated spiritually, but they are bound to rise somehow, they will enter into the fullness of their inheritance, although it may take them ages to earn that which is their birthright, but still they can not receive any more than they have earned, and that is why I come to tell you all these truths. I taught a different doctrine I said that our Father had chosen children, some who would have an inheritance, and some who would be cut off. I considered myself one of the elect, but when I entered the spirit world I saw myself as I was, and my brother far above me who I supposed would be in the depths of hell. And friends, what did I do? I returned to earth plane and sought an instrument, and twelve years ago in the State of New York took possession of this one, and have been with her ever since. There is none chosen; each earns all he receives. You must live right; you must think right; you must recognize a brotherhood; you must understand the different principles within you, and as you seek so shall you find, and as you knock at the door of knowledge it shall be opened unto you, and the sooner you begin to work the better it is for each and every one of you.

Have you noticed that the best fathers and mothers have sometimes the most wayward children? It is not because they have set a bad example. They have tried the best they could to teach their offspring, but instead have caused the gray haired parents to go down to the grave in sorrow. In the spiritual world such will not meet their parents, but must go where they be long, and will be obliged to work their way up. I know of a good, blessed spirit here who waited for a long time before he sought progression for himself. He remained until he had his loved ones around him with as much knowledge as he had before he sought any higher knowledge.

Written for the LIGHT OF TRUTH.  
**Leo Pulling Down Old Glory.**  
A "Yankee Doodle."  
There lived a priest in Chelsea town,  
One of Pope's Leo's tools, sir,  
He tried to pull "Old Glory" down,  
And break up our free schools, sir.  
CHORUS:  
Yankee Doodle loves the school,  
So listen to my story,  
He wears that Rome shall never rule  
By pulling down "Old Glory."  
He started his parochial thing,  
A moulted, weak concern, sir,  
And tried to make all parents bring  
Their children there to learn, sir—Chio.  
But one poor widow thought she would  
Let well enough alone, sir;  
The priest in frock then vowed she should  
Bow down to Leo's throne, sir—Chio.  
The widow lived by baking bread;  
But when she disobeyed, sir,  
He poured hot curses on her head,  
His boyhood, too, he laid, sir—Chio.  
He made his victims all refuse  
To patronize her store, sir,  
All priestly office he would use  
To make her starving poor, sir—Chio.  
Then patriots saw that liberty  
Was only just a name, sir;  
While A. P. A. boys pledged to free  
The town from such a shame, sir—Chio.  
Before the politicians dreamed  
From alien priesthood rule, sir,  
The town of Chelsea was redeemed,  
The flag floats on the school, sir—Chio.  
The widow and her children now  
Enjoy a splendid home, sir,  
While all true loyal voters vow  
To fight the beast at Rome, sir—Chio.  
Copyright 1893. M. L.

STATE OF OHIO, CITY OF TOLEDO, } ss.  
COUNTY OF Lucas.  
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co. doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.  
Sworn to before me and subscribed in my presence this 9th day of December, A. D. 1893.  
A. W. GLEASON,  
Notary Public.  
Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.  
F. J. CHENEY & CO., TOLEDO, O.  
Sold by Druggists, 75c.

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PROF. BACH'S  
DEVELOPING BOARD FOR MEDIUMS  
Price \$1.00, postage 20 cents.  
For sale at this office.

**The Convent Horror,**  
OR,  
*The True Story of Barbara Uryk,*  
who was incarcerated in a convent cell for twenty-one years before it became known, when the police released her, and the priest who held her there committed suicide. It is a startling, authenticated revelation of a convent secret.  
Price 25 cents. For sale at this office.

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**The Lyric of Life.**  
By Laura A. Sunderlin Nourse, of Moline, Ill. A work of 122 pages. Unfolding principles of immortality in the seen and unseen by the force of nature, new thoughts in planetary motion and the world life of suns.  
Bound in cloth, with an excellent half-tone portrait of the accomplished author in the frontispiece. 10.00. Price 50c. For sale at this office.  
She is the author of a work entitled "Pencilings from Immortality."

**A WARNING OF DANGER!**  
Attention, Men and Women of America! Your Homes, your Prosperity, your Liberty, and your Lives are in Danger!  
A gigantic, diabolical plot against the common liberty-loving people of the world has been concocted on six continents by the hierarchy of Europe and America. Their plan is to saddle a military-ecclesiastical imperialism upon the shoulders of the common people of the world, then to reduce the people to pauperism and serfdom—a slavery of the body and soul! Arouse, men and women of America, arouse!

**The Impending Cataclysm,**  
AND HOW TO AVERT IT.  
A ringing pamphlet for liberty and justice, disclosing the hellish plot of plutocracy, together with a remedy how to abolish war, how to abolish crime and poverty. 16 pages, illustrated. Price 15 cents, eight copies for one dollar, postage paid.  
For sale at this office.

## MEDIUMS AND LECTURERS.

Geo. H. Brooks lectures at Bay City, Mich. during December.  
Mrs. A. H. Luther's address is 309 West Second street, Duluth, Minn.  
D. C. Meeker can be engaged to lecture. Address 6 North street, Bradford, Pa.  
Dr. A. Hatch, speaker and test medium, address 336 Western avenue, Lynn, Mass.  
Adrianna Willard, J. Hall during December, 54 East Broad street, Norwich, Conn.

W. H. Bach lectures at Aberdeen, S. D., for December. Will accept calls in the vicinity.  
Bishop A. Beals is lecturing for the society at San Jose, Cal. Address 54 North Second street.  
Mrs. Cornelia Gardner, 115 Jones street, Rochester, N. Y., will answer calls to lecture or attend funerals.  
Mrs. Maggie Waite, lecturer and platform test medium, can be addressed at 31 Bell street, San Francisco, Cal.  
Mrs. J. Hatch, or San Francisco, platform, trance, and test medium. Address 336 Western avenue, Lynn, Mass.

Colson Turnbull can be engaged for inspirational lecturing, funeral services, etc., within a radius of 100 miles of Toledo, O.

Mr. C. V. Miller, of San Francisco, can be addressed for engagements for materialization at 17 South Market St., Shamokin, Pa.

Dr. D. Winegard, inspirational speaker and test medium and psychometric reader, may be addressed at box 103, Grand Rapids, Mich.

Mrs. A. L. Pennell, trance speaker and platform test medium is open to engagement with societies. Address 14 Carle avenue, Cincinnati, O.

Mrs. Foye lectures at Watertown, N. Y., during December. She may be addressed at 57 Main street. Permanent address Box 57, Chicago, Ill.

Moses Hall speaks in St. Louis during December. He would like opportunities for week day evenings' work in connection with his Sunday labors.

Societies wishing the services of A. E. Tisdale for the months of December, March, and May may address him at 547 Bank street, New London, Conn.

T. Grimshaw lectures for the First Society of Spiritualists of Buffalo, N. Y., during December. Has some open dates for '94. Address Box 112, Onondaga, N. Y.

The present address of J. Madison Allen and Mrs. M. Theresa Allen is Spiritual Institute, Liberal, Mo. They will receive calls to lecture at convenient points.

Mrs. Celia Loucks, of 311 West Sandusky st., Findlay, O., is open to engagements to lecture. Also gives psychometric readings when conditions are favorable.

Mrs. Nellie Babcock Smith will accept engagements to lecture and give platform tests within a radius of 100 miles from Cleveland. Address 12 Sumner street, Cleveland, O.

Dr. A. W. S. Rothermel will accept engagements to hold seances for the phenomena within 100 miles of Indianapolis, Ind. He may be addressed general delivery, that city.

Mrs. Cara Watson, inspirational speaker, will answer calls for funerals; will also officiate on marriage occasions, if desired. Permanent address, 513 E. Second St., Jamestown, N. Y.

Mrs. Mary C. Lyman is engaged to lecture for the St. Paul Spiritual Alliance during November and December, and is drawing good audiences. Address her room 17, Hotel Barbeau, St. Paul, Minn.

Mrs. C. A. Sprague, clairvoyant, trance medium, and magnetic healer, will give sittings at her residence, and is open to engagements. Address corner Newland and First avenue, Jamestown, N. Y.

G. W. Kates and wife will serve in Pittsburgh, Pa., month of December. Would like engagements near Philadelphia, Pa., for January and en route west for February. Address as per route or Manitou, Colo.

Rev. J. C. Maple, lecturer and psychometric healer, is open to engagements after January 1st. Cures all kinds of cripples and diseases. Lectures on any subject desired. Address me at Elm Grove, W. Va., and enclose stamp for reply.

Prof. Silas W. Edmunds, of Cleveland, Ohio, inspirational speaker and test medium, will answer calls to lecture and conduct funerals on reasonable terms in the vicinity of Rockford, Ill. Address 120 North Second st., Rockford, Ill.

Dr. C. Goodrich and Mrs. M. L. Goodrich, psychometric readers and platform trance test mediums, are open to engagements in New England States through January, February, and March of 1894. Address 31 Preble street Portland, Maine.

Frank T. Ripley's appointments are as follows: Ionis, Mich., for December, January, Allegheny, Pa.; February, Fort Wayne, Ind.; March, Grand Rapids, Mich.; April and May Mr. Ripley can be engaged for. Write him to 276 Broadway, Cleveland, O.

Mediums who possess phases for physical manifestations and who are sufficiently developed can, by correspondence with I. N. Richardson, President of the Delphos, Kan. Society of Spiritualists, make arrangements for camp-meeting service in 1894.

Mrs. Anna Orvis will be at Anderson, Ind., for December and January, and would gladly answer calls for week-day evenings in towns of the vicinity during that time. She also has a little disengaged time for the spring. Address 504 Warren avenue, Chicago.

Mr. George Walrand, trance and inspirational speaker, Hamilton, Canada, the pioneer medium of Canada, lectures every Sunday evening at 7 o'clock at the I. O. F. Hall, Fairport lectures on occultism arranged at his residence 157 Locke street north. Correspondence invited.

Mrs. S. C. Scovell, who gives public test seances and lectures every Sunday at 2:30 and 7:30 p.m., at 11 N. Ada st., Chicago, is open for engagements in any part of the country. She is said to be equal to the best of platform test mediums. Address her at 57 S. Margaret st., Chicago.

Miss Judson speaks in Louisville, Ky., for November, and in Dayton, O., for December. She will remain in Cincinnati the first three months of 1894, and will be ready for outside engagements, beginning April 1st. Her address is always Cincinnati, O., care, LIGHT OF TRUTH.

Mrs. Nellie S. Baade can be addressed for engagements for 1894. Would also be glad to make engagements for any spiritual society within one hundred miles of Detroit for lectures through the week. Will also attend funerals. Address Nellie S. Baade, 411 Thirteenth Street, Detroit, Mich.

Hudson Tuttle and Emma Rood Tuttle have been engaged by the West Side Spiritual Society and Lyceum, of Cleveland, for the jubilee, December 17th. The meeting will begin with lecture on the evening of 15th. Mrs. Tuttle is engaged for the State Grange, Sandusky, O., on the evening of the 12th.

Mrs. F. Mayer, late of 100 East Seventy-eighth street, New York, independent slate-writer, psychometrist, and test medium, has removed to more commodious parlors, 157 E. 17th st., where she will be glad to receive her old friends and patrons, also any honest skeptic and investigator in the truth of Spiritualism.

Lyman C. Howe is engaged for March in St. Louis. He will answer calls for week-evening lectures at points easily accessible. He is free to answer calls for December, January, and February. Would prefer to work in New York, Pennsylvania, or New England until March. First call first served. Address Fredonia, N. Y.

Carrie M. Smith, trance and inspirational lecturer and private test and business medium, wishes engagements. Will give a few public tests. Warren M. Smith, developing medium and organizer on a practical business basis of societies and circles. Terms reasonable. Also agent for LIGHT OF TRUTH. Address with stamp 259 S. Clay street, Frankfort, Ind.

G. W. Van Horn, the well-known healer, inspirational speaker, spirit message and platform test medium, will fill engagements to the credit of any spiritualistic society or as a pioneer co-worker and organizer in any community, town, or city in the United States. Parties desiring his successful services by the week or month can address him at 34 West Madison street, Chicago, Ill. The best of satisfactory reference given. Terms reasonable. Many years' experience in the field. Skeptics convinced by his ministrations and converts to the cause of truth increase in the spiritual movement. Letters of inquiry containing stamps for return postage promptly answered.

Mrs. J. H. Stowell,  
**TRANCE MEDIUM**  
46 S. Elm St., Walnut Hills,  
CINCINNATI, O.  
Sittings daily for information and tests from 10 a. m. to 4 p. m.  
Mrs. A. L. PENNELL,  
Business and Test Medium,  
64 Carlisle Ave.,  
CINCINNATI.  
Sittings daily.

MR. & MRS. F. N. FOSTER  
**Spirit Photographers,**  
2705 Fourth Ave. South,  
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We are prepared to take spirit photos from a lock of hair for photograph.  
Letters of inquiry, enclosing stamp, promptly answered.  
Address, MRS. F. N. FOSTER  
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MRS. A. M. ROBINSON,  
PSYCHOMETRIST.  
Room 28, Hutchins Block, cor. Transylvania and Ohio Sts.,  
INDIANAPOLIS, IND.  
Will give sittings by letter. All questions carefully considered by her guides. Send lock of hair and own handwriting. Enclose \$1.00.

Mrs. E. H. Thompson,  
PSYCHIC HEALER,  
Absent treatments desired. Send three-cent stamp for terms. Psychometric reading from handwriting free.  
Post Office Box 302,  
CLEAN, N. Y.

MRS. C. H. RUSSELL,  
PSYCHOMETRIST,  
Reads from letters or photographs. Give name and age. Terms \$2.00. Correspondents promptly answered.  
110 CALIFORNIA AVENUE,  
RIVERSIDE, CAL.

J. G. W. ENGLISH, M. D.,  
Also Clairvoyant Doctor.  
Formerly of Troy, N. Y. Practice of 30 years. Chronic diseases a specialty.  
References given. Hours 9 a. m. to 4 p. m.  
Office, 6336 Harvard Ave., Englewood,  
CHICAGO, ILL.

B. F. POOLE, CLINTON, IOWA.  
Dear Friend—I feel it a duty I owe you, to report my entire satisfaction with your treatment. I am improving every day by the use of your remedies and spirit treatment. My son, 16 years old, is a clairvoyant area and recognizes the leader of your team from the photograph you sent me. Your friend,  
Waldport, Ore. MRS. L. H. DARLING.

**You Can Have Good Eyesight.**  
Melted pebble spectacles restore lost vision. Write for illustrated circular and how to be fitted by my new clairvoyant method. Spectacles sent by mail.

**HOW TO LIVE ONE HUNDRED YEARS.**  
A new method of treating the eyes, the catarrh, and, in fact, the entire system. Send two-cent stamps, and I will send printed information, also photograph of my spirit guide who revealed this knowledge to me.  
B. F. POOLE,  
CLINTON, IOWA.

DO YOU WANT TO BE A MEDIUM?  
PSYCHE WILL DEVELOP YOU.  
Price \$1.00. Postage 20 cents. Send stamp for descriptive circular and testimonials.  
W. H. BACH, M. P., St. Paul, Minn.

CURE THYSELF OF Hemorrhoids by using Dr. De Hoog's Electric Ointment. It will cure internal, external, and bleeding piles in a remarkably short time. This Ointment is used in all cases of hemorrhoids. It is a sure cure for all cases of hemorrhoids. Sample jar 25 cents. Agents wanted. Address 276 W. Fourth street, Cincinnati, O.

**VITAPATHY,**  
THE NEW SYSTEM OF PRACTICE,  
IS THE RISING SUN OF THIS PROGRESSIVE AGE.  
VITA—Life, cures PATHY—Disease.  
Every physician should know it to be successful. Reading Free. Apply to or address Prof. J. W. BUCKMAN CAMPBELL, M. D., V. D., American Health College, Fairmont, Cincinnati, Ohio. Prepared students admitted to Regular Sessions. FREE. Higher Graduation and Ordination for the worthy.

DR. J. C. POWER,  
Clairvoyant and Chronic Disease Specialist.  
Chronic diseases particularly solicited. Long-standing chronic troubles, considered incurable by the general practitioner, readily yielded to my treatment.  
On July 20, 1891, I was taken with a severe attack of Diptheria, and for three weeks I lay in bed, unable to move, nearly exhausted and so weak that I could not move without assistance. After remaining in this state for several days, I became wholly paralyzed, and for three months I was devoid of feeling of taste, or could I move a muscle; and at the end of three months, after the use of electricity and the attention of the best doctors to be procured, I was pronounced incurable. Then Dr. J. C. Power came to me and offered his services, saying he thought he could cure me. I submitted myself to his wonderful treatment, and in less than three weeks I could walk alone and in one month from the first treatment I received from Dr. Power I dressed myself alone and walked to a neighbor's house a distance of nearly a mile. I improved so fast under the doctor's treatment that I soon became strong and as well as ever. It has been five years since that time and I have not known a sick day since.  
H. R. McWHITTEN.

All letters for diagnosis must be accompanied with a lock of hair, 5 two-cent stamps, full name, postoffice address, county and State.  
DR. J. C. POWER,  
Lock Box O Vinton, Ia.

**Are You a Medium?**  
I am aware of the fact that there are many people possessed of the power to develop independent slate-writing. Many have failed to develop for the reason they did not understand the requirements and conditions of their guides. It has been thirteen years since I developed this remarkable phase, and since that time many of the best mediums in the United States have developed through the direction of my hand. I will make this offer to those who are mediumistic: Send me your full name and age, in your own hand writing, and enclose one dollar and two stamps and I will give you a complete life reading. I will tell you also the extent of your development, and send you a pair of my double magnified slate, and also ask five questions if you desire. This offer is only good for one month. Clairvoyant readings and slate sittings given at my residence.  
DR. E. H. OREM,  
524 W. Madison St., Chicago, Ill.

**Reliable Offer.**  
Send three-cent stamps, lock of hair, name, age, sex, one leading symptom, and I will diagnose your disease free with the aid of spirit power. Dr. S. S. Williams, Lake Geneva, Wis.







## LOCALS AND PERSONALS.

—Our list of contributors this week, combined as a unit, makes an indication that should be perceptibly felt by our sensitive readers.

—Lynn C. Howe, having no engagement for December or first half of January, may be addressed at home, Freshwater, N. Y., during that time.

—The (Liquor) dealers are giving our work as in that city far more of their meetings and services. Mr. and Mrs. Perkins have especially been recipients of such journalistic favors.

—George H. Brooks having finished his month's engagements in Rockford, Ill., will lecture in Bay City, Mich., during December. Mail may be addressed to him and his wife during the month in care of 1005 Fifth Avenue, Bay City, Mich.

Mrs. A. M. Glading was presented with a beautiful solid gold white enameled sunflower badge, with gold chain attached, by the Ladies' Aid of St. Louis, Mo. An inscription on the back will keep the donors fresh in the memory of the recipient.

—Test and developing circle will be held every Thursday evening at 8 o'clock sharp at the residence of Mrs. Lizzie Doe, 437 W. Seventh street, this city. A good medium has been secured, and a good time is assured to all who attend. Public cordially invited.

—Though some of our correspondents are bringing their offerings within range of the reading public, and we are praying others, there is still a surplus on hand. But if our friends will have a little more patience, their letters will soon see the light of day. First come, first served.

—Mrs. Glading requests us to state, owing to a report having been circulated in St. Louis, that she is opposed to physical phenomena, that to the contrary, she favors it as the very foundation of the cause, and, especially, as she is herself a physical medium in all her phases except the inspirational.

—Charlie Barnes writes that the first seance for Mr. Archer's benefit was a success, trusting that others will prove the same. He also writes that he will leave Cleveland on the 12th for Chicago to spend the Christmas with his sister, Mrs. Gill, at 15 Bishop Court, where he may be addressed hereafter.

—E. F. Curtis writes: "The answers to questions in last issue are absorbingly interesting. If the spirit's statements are true that abnormal mental and moral states do produce such discordant physical conditions as we have, I think we may well look for Dr. Buchanan's Catalysis. It might be well if Lombard and Wall streets could sink."

—I will give readings by letter through the month of December, 1903, on all social, domestic, financial, and mining interests, for the low price of 50 cents and three two-cent stamps. This will last only through December, after which I will charge the regular price of \$1 and two stamps. Send lock of hair. Address Mrs. Maggie Stewart, 204 E. Main street, Piqua, Ohio.

—Rev. S. Well, of Bradford, Pa., has written a book entitled "The Religion of the Future; or Outlines of Spiritual Philosophy." It is being published by the Arena Publishing Co. of Boston. "It is written for all who are perplexed by modern doubt, and comes a friend, not a mere iconoclast to the Churches," writes a correspondent who knows it. It is also calculated to add a valuable testimony to the many others in favor of Modern Spiritualism.

—Professor Theodore F. Price, the eminent inspirational speaker, who has for some time filled the various spiritual rostrums in and around New York City and Brooklyn, will answer calls to lecture on the spiritual philosophy, and all themes pertaining to the advancement of free thought, at points within a radius of fifty miles of New York. Professor Price has the reputation of being an entertaining as well as logical speaker. Societies please bear him in mind.

—Nos. 5 and 6 of the "Book of the Fair" is out, and continues to present the most exquisite illustrations of the past World's Fair—externally as well as internally. Special attention is paid to the latter in these numbers, and is just the thing wanted by those who got a taste of the Fair by seeing the grounds and buildings only, and not having the time to take in the whole. Address for circulars The Bancroft Company, Auditorium Building, Chicago, Ill. We understand that there is an opportunity for a few more competent persons to canvas for this superb book, and we know of no more praiseworthy or profitable occupation. Those interested can write to Cate, Montgomery & Moore, Pickering Building, Cincinnati, O.

—If one were offered an opportunity to procure at a nominal price a volume written by the leaders of religious thought in all the world, each writing on the subject nearest his heart, one would hardly hesitate to embrace the opportunity. Think of a book—a religious book—a history and sketch of the religions of the world prepared by such authors as Professor Schaff, Rev. Edward Everett Hale, Miss Francis Willard, Joseph Cook, Rev. Dr. Haez, Cardinal Gibbons, Archbishop Ireland, Rabbis Wise and Hirsch, Professor Charles A. Briggs, Julia Ward Howe, Lady Henry Somerset, Count Bernstorff, of Germany, Bishop Dudley, Dr. Lyman Abbott, and Mrs. Ballington Booth. Carefully prepared and illustrated with portraits of the leading delegates. See advertisement and terms in another column.

—The Philosophical Society held their two meetings last Sunday as usual. Mrs. Greenmeyer has been persuaded to occupy the rostrum for the month of December. Her lectures were well attended, and gave universal satisfaction. She is a lady of culture and refinement, and ought to be constantly in the field. Mrs. Ropp gave a large number of tests, which were pronounced very good, and in the main correct. Her circle for the benefit of the society on Thanksgiving evening was well attended. She was assisted by Mrs. Greenmeyer and Mrs. Ricker. Their tests were well received and recognized. The next circle will be on Wednesday, Dec. 6th, at their hall. The Ladies' Aid, under the guidance of Mrs. Heck, was also very well attended. They will meet every Friday at 2 o'clock. We invite all investigators of Spiritualism to come and see and investigate.—Sec'y.

## Blooming Valley, Pa.

I have been thinking that perhaps it would be best to let your readers know that there is a society of Spiritualists in Richmond Township Crawford County, Pa., located twelve miles east of Meadville.

We have a commodious hall of our own, and hold meetings whenever we can get speakers, and our finances will permit. We had in September, for five lectures, the invincible W. J. Colville; in October we had the old pioneer and veteran, Brother O. P. Kellogg, of Wyoming. We had also in October Sister A. E. Sheets, of Grand Ledge, Mich., for two Sundays, who delighted large audiences at each meeting with her very fine inspirational discourses. Sister Sheets has no superiors. She has a very pleasing manner and address, and succeeds in holding her audience. And no society, wherever located, will make a mistake in securing her services as a spiritual worker. Long may she live to minister to the wants of those in search of spiritual light.

A good LIGHT OF TRUTH reaches us weekly and we are much pleased with it. Shall continue my subscription to the same.

I. T. AKIN, M. D.

## Massachusetts State Association.

At a convention held in Chicago, September 21st, 22nd, and 23rd, there was organized a National Association of Spiritualists, the aim and purpose being, according to article II of the Constitution then adopted, "to present furtherance of spiritual and financial energy by the consolidation and organization of the United States into one central, harmoniously working business association, for the establishment of new associations wherever possible, and the better education, equipment, and protection of lecturers and mediums and other exponents of Spiritualism."

The national organization can only live and succeed by Spiritualists in the different States uniting in State organizations and local societies, auxiliary to the national.

All societies throughout the State of Massachusetts are invited to send delegates to attend a convention to be held at the First Spiritual Temple, corner of Newbury and Essex Streets, Boston, Mass., December 18, 1903.

All Spiritualists living in such places as do not have organized societies are also requested to come, bringing with them credentials from other prominent Spiritualists in their locality, and assist in the work of organizing a Massachusetts State Association of Spiritualists.

The purpose of this organization will be not only to support the National Organization, but also to devise ways and means of advancing the cause in the State of Massachusetts.

There is a strong sentiment on the part of a large number of Spiritualists that the time has come for concerted action, for more rapid progress, and to prevent imposition by legislation.

Come, all Spiritualists who can, whether acting as delegates or not, and give the support of your presence and your sympathy to this movement. The convention will be called to order at 11 a. m., December 18th, at the First Spiritual Temple, which has kindly been tendered for this purpose by the builder and presiding officer, Mr. M. S. Ayer, who assures us that while his hands and mind are full of other work, his hearty sympathy is with all movements which are for the good of the cause of Spiritualism.

## COMMITTEE OF CALL.

William H. Banks, Frank B. Woodbury, and Mrs. R. S. Little, representing The Boston Spiritual Temple Society; Mrs. M. E. Barnes, President of The First Spiritualist Ladies' Aid Society of Boston; Dr. George A. Fuller, President, Mrs. G. Davenport Fuller, Secretary of The Spiritual Society of Worcester, Mass.; Mr. T. H. B. James, President of Cadet Hall Society, of Lynn, Mass.; Mr. H. W. Smith, Mrs. Juliette Yeaw, Independent Liberal Church, Greenwich, Mass.

## Washington, D. C.

The First National Spiritualists Association gave an entertainment Tuesday evening, November 23rd, in Masonic Temple, at the expressed desire of a number of Mr. J. Frank Baxter's admirers who were acquainted with the gentleman's talent in recitation, song, and instrumental melody, and who wished to hear him on an informal occasion where his accomplishments would have a more extended latitude than at Sunday meetings. He was assisted by local talent. The proceeds were for the benefit of the society.

Correspondents may be at times thought to be unduly enthusiastic in their descriptions of entertainments, but I will venture to state that the impromptu affairs of Spiritualist societies are second to none for refinement, wit, wit, and variety, and this occasion proved no exception. Mr. Baxter must be a bonny Scotsman by birth or descent, for Scotch melody and idiom lent a sweet flavor to the greater number of the exercises.

Mr. Bert Reichmann and Madame Woodward were to render a duo, "La Favorite," on the piano and violin, but Mr. Reichmann was unavoidably absent, and the first exercise was a piano solo by Madame Woodward. The recitation following, "The Mother's Mission," by Mr. Baxter, was a beautiful and thrilling narration of love of a spirit mother for her child of earth, who was allowed, in her anguish and solitude, to guide its welfare, but was charged by a master spirit or angel not to interfere with its trials, they being necessary to its progress. Grown into manhood and dying on the field of battle, his mother's voice whispered in his ear, and his lips muttered a reply before joining her in eternal happiness. A pretty waltz-song, "Only To-Night," was rendered as only Mr. Baxter can, the sweet tones of the organ blending with his finely modulated voice. A piano solo by Miss Bertha Juhlman was very pleasing. An account of "The Relief of Lucknow" and "Jessie's Dream," in which a clairvoyant vision by a young girl of timely reinforcements were given in Mr. Baxter's original manner.

An organ and violin duet by Messrs. Theo. Urban and F. A. Berry called for a repetition and the funny adventure of "The Innocent Drummer," by Mr. Baxter, caused much merriment. After a short intermission Mrs. Wheeler Brown gave an inspirational improvisation on the piano and Mr. Baxter told a good joke on the revivalist, Mr. Moody, who informed his hearers that the Bible preposition "into" did not always have the sense associated with that word, and a sagacious Teuton at once cornered him concerning Daniel going into the lion's den, Jonah going into the belly of the whale, which was very funny indeed. A rollicking Scotch song followed with a "A wee bit of Scotch Rhyne," and Mr. J. Homer Altemus sang a ballad in a voice where sweetness of tone is always relished. The native American is never outdone, not even in the Catacombs of the Old World at Judgment Day, as Mr. Baxter in the unique character of a downeast Yankee illustrated. A melange of songs by the society's lecturer for the month was the finale of an exceedingly enjoyable evening, proving beyond peradventure that

"A little nonsense, now and then,  
Is relished by the wisest men."  
And Brother Frank, in Scottish jest,  
Is always a most welcome guest.

O. W. HUMPHREY.

## Acknowledgment.

We wish to extend to you, in the name of our association, the sincere thanks of our entire board of trustees, for the uniform courtesy and kindness with which your excellent journal has ever treated the movement represented by us.

We trust your readers will not forget the "Jubilee Day" on December 17th, 1893, which, by united efforts, can be made the most important epoch in the history of our cause, with the solitary exception of March 31st, 1898. THE LIGHT OF TRUTH generously keeps the program for that day at the head of its columns, and we earnestly request your readers to carry this program into complete effect. "In union there is strength," and by uniting our efforts on that occasion a mighty power for good will be created, that shall carry our beloved cause forward many degrees on the royal road to perfect success. All Spiritualists are urged to join in the festival, and where there are but two or three families this event can be celebrated by exercises commensurate with their requirements.

Applications for charters are coming in daily, as also are orders for the proposed publication, "The Proceedings of the Chicago Convention," for which we have received 1,100 pledges. We ought to have an edition of at least 10,000 copies of this excellent work, and we trust that the friends will endeavor to swell the number of orders to this figure at an early date. Our thanks are due to the Spiritualists of the country for their sympathetic words and cordial support. They have been most generous to us, and we shall endeavor to repay trust with trust.

H. D. BARRETT, Pres't, N. S. A.

R. A. DIMMICK, Sec'y, 510 E. Street, N. W., Washington, D. C., Nov. 20, 1903.

## Florida Camp.

To all parties desiring information I wish to make the following announcement: Florida Camp meeting will be held this year at Winter Park, Fla., instead of DeLeon Springs, as previously announced, commencing Sunday, January 11, 1904, and continuing about eight weeks. A first class program has been arranged which will be given in full in this paper a little later on.

Date of excursion from all points east of the Rocky Mountains will probably be January 9th and 10th.

Tickets will be on sale at all principal coupon ticket offices and be good returning to May 31, 1904.

We are expecting to get a rate of one fare for the round trip, with a small sum added which will go to our treasury to pay the expense of the meeting, so that all persons who take advantage of our excursion will contribute to our expenses and yet secure a very low rate.

A schedule of exact rates will be printed in the leading spiritual journals, comprising the leading cities and towns.

Winter Park is situated 144 miles south of Jacksonville and is reached from this point over the Jacksonville, Tampa & Key West Ry. and South Florida Ry.

It has three good hotels and a number of boarding houses, and rates for rooms and board will range from \$5 to \$10 per week, except in the large Seminole Hotel where rates will be higher. A number of furnished rooms can be had at prices ranging from \$2 to \$3 per week.

The management expect to have some tents to rent.

All railroads have been asked to join in the low rates.

Information concerning Winter Park may be obtained by writing to Chas. L. Ludd or Henry S. Chubb, Winter Park, Fla.

Regarding railroad fare, excursion, camp matters address W. S. ROWLEY, M. D., Pres't, 9 Glen Park Place, Cleveland, O.

## Brooklyn, N. Y.

Mrs. Alcorn read a paper before the Advance Conference, which was written through her own hand by a spirit who had been a convict when on earth. He desired to show up the brutality manifested toward both male and female inmates, and urged mortals to right their wrongs through sympathy excited. The details given were strong enough for the prisons of Siberia, and feeling ran so high that a motion was made to carry the matter before the governor of New York; but through the calm presentation of the other side by Mr. Simmons and the Chairman, the meeting was adjourned, and the prison investigation left for the present to the daily press.

Dr. John C. Wyman spoke before the First Spiritual Mission Sunday on "The Spiritualism of the Old Testament." He went over the various incidents, phenomena, and language therein, in order to show its relation to and similarity with that of modern manifestations. He also stated that the words angels, man of God, Lord and Lord God, as used in the Bible, all had reference either to a materialized spirit acting as a messenger, or to a spirit in the higher realms; and recommended further careful study of these recorded events, in order to more fully understand not only them, but our own. This meeting is drawing in new people almost entirely, in search of facts; and the prospects for an increasing attendance are good.

In the evening nearly all the time is occupied by Mr. Tatlow, both with his practical and timely talk and demonstrations. Hardly a person there but what received a reading, or some evidence of spirit return.

W. J. C.

## Port Huron, Mich.

We are as ever blessed with a spiritual growth in this city. The interest increases as does the crowd, and most excellent order prevails at each meeting, although many are unable to be seated for lack of room. And the Lyceum is really proving most successful, attendance good. Mrs. James White presented the children with flags and badges, and they are very proud of them, presenting a most attractive sight as they go through the march and drill prepared for them. The good friends here all seem to enter into the work with heart and hand, and with such helpers assisted by our angel friends we cannot fail. Mrs. Sarah Clark, wife of S. D. Clark, of this city, passed to the higher life November 20th. She was a most lovable woman and leaves a large circle of warm friends. She was a most consistent Spiritualist, having been blessed with the spiritual sight which gave her glimpses of her friends in spirit life in no uncertain way. The services were conducted by the writer at the family residence November 22d.

ANNA L. ROBINSON.

## Toledo, O.

Last Sunday in our new hall we had a lecture on "Solar Influence and Mediumship" by Coulson Turnbull. The audience was well interested by the lecture, which treated scientifically on solar force and its relation to mediumship.

We all enjoyed a social on Thursday evening at the parlors of Mrs. Curran, the President of the Ladies' Aid in connection with the Progressive Thought Society. This was the first social of the season and was an eminent success both financially and socially. Coffee, cake, and fruit were served, and all went merrily as a marriage bell. Excellent music and singing, dances for the young people, cards and games were indulged in. Master and Miss Werum gave us some choice recitations, causing much merriment.

The Spiritualists of this city are enthusiastic and are determined to have a good society. Members are constantly coming in, and there are strong indications of a very successful winter.

CORR.

## Jasper, Mo.

Our correspondent writes: Mrs. M. T. Allen lectured here on 25th and 26th ult., and though it rained those days the audiences were large and the lectures and test attentively listened to. These are evidences of the deep interest that exists in the minds of the people concerning Modern Spiritualism. After another public seance, Mrs. Allen returned to Liberal, Mo.

## For Nervousness

USE HORSFORD'S ACID PHOSPHATE.

Dr. H. N. D. Parker, Chicago, Ill., says: "I have thoroughly tested it in nervous diseases, dyspepsia and general debility, and in every case can see great benefit from its use."

## Parnell, Ill.

Wishing to report the good work going on here in our part of the country, thought I would write you. Mrs. A. E. Kibby has been with us for the past month, and all who hear her are greatly pleased with her lectures, and her test are very remarkable and recognized. We are sorry she must return home so soon. She had full houses ever since she came, and we all wish her success.

SARAH I. GREENWOOD.

## Good News for Asthmatics.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

## NOTES FROM ALL POINTS.

Memphis, Tenn. S. A. Thomas writes that preparations are being made to celebrate the 10th anniversary of the making of the incentive for founding a local society. Others might take a hint from this and do likewise.

Indianapolis, Ind. There is a small circle in this town, but no well developed medium, although they have some interesting manifestations. Any medium contemplating a trip through Texas should correspond with Mrs. D. Rosenberg, Decatur, Tex.

New Bedford, Mass.—Sunday, November 20th, Mrs. Hattie C. Mason, of Worcester, Mass., occupied our platform, giving good satisfaction to all present. In the evening the hall was packed. She gave many tests, both afternoon and evening. All were recognized. As a psychometric reader there is none better. Societies in the West who want a speaker to convince skeptics can do no better than to make engagements with Mrs. Mason. Sunday, December 31st, the eloquent inspirational platform speaker, Mrs. Clara H. Banks, of Hydeville, Mass., will occupy our platform G. E. J.

## OBITUARY.

George Wilson departed to the spirit life from his beautiful home in Claridon, O. November 24th, after a long and painful illness. He was a Spiritualist by organization, and wrought that grand philosophy into the texture of his life. For over twenty years he has been one of the most trusted mail clerk on the Pennsylvania Railroad and his death was probably the result of his arduous duties. The funeral was held on November 26th, in the Congregational church, the Masons, Old Fellows, and Daughters of Rebecca attending en masse. Hudson Tuttle gave the discourse, presenting the higher Spiritualism to an audience to whom its claims were new, but who gave profound attention.

## A Wonderful Discovery—Catarrh and Consumption Cured.

There is good news for our readers who are victims of Lung Diseases, Catarrh, Bronchitis and Consumption, in the wonderful cures made by the new treatment known in Europe as the Andral Broca Discovery. Write to the New Medical Advance, 67 East Sixth Street, Cincinnati, Ohio, and they will send you this new treatment free for trial. State age and all particulars of your disease.

## Direct Route West.

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